

terme, You: but to them whom he lesse esteemeth, and are more subiect to correction, he may vse this terme, Thou or otherwise at his discretion. Also a father to his sonne may doe the like.

If Epistles or letters should bee written amongst fond, lunatike, or folkes without reason, to such mannet of people it were but simplicitie to giue instructions. Yet notwithstanding, because this place remaineth vnfurnished, and for that *Stultorum infinitus est numerus*, I will declare something of that which I haue seene and heard: For some write thus, Patricke Spendall Prince of pouertie, to his Gossip Dauid Dawcocke Doctor of drunkenship sendeth greeting, &c.

Before we take in hande the materiall instrumentes wherewith to write an Epistle or Letter, we haue chiefly to consider these points following: to wit, the estate, dignitie, or qualitie of him vnto whome wee write: whether hee bee a publike person, or a priuate, whether he be rich or poore, a friend or an enemye: also whether hee bee of our familiar acquaintance, or but a stranger vnto vs. There bee some of so ouerthwarte a nature,





The Enemy of Idlenesse

Teaching a perfect plat  
forme how to write Epistles and  
Letters of all sortes: as well  
by answer as otherwise, no  
lesse profitable then  
pleasant.

The whole divided into foure Books,  
now newly published and aug-  
mented, by VV. F.

The Contentes appeare in the  
Table at the latter end  
thereof.

This booke by practise of the pen,  
And iudgement of the wise  
Stands Enemy to Idlenesse  
And friend to exercise.

Imprinted at London by  
Richard Bradocke. Anno.

1598.





To the right worshipful and  
vertuous, Master Anthonie Rad-  
cliffe, Master of the worshipfull companie  
of the Merchant Tailors of London,  
and other the VVardens and Com-  
monalty of the same: All in-  
crease of Worship, with pros-  
perous proceedings, and  
eternall felicitie.

**V**Who conets craggy rock to clime of high Pernassus hill  
Or of the happy Helicō, to drawe & drinke his fill:  
Let him the worthy workes suruew of Phare that famous wight  
Or happy phrase of Heywoods verse, or Turberuiles aright,  
Or Googe, or Golding, Galcoine else, or Churchyard,  
VVhetstone, Twyne:

Or twentie worthy writers moe, that drawe by learned line.  
Whose paineful pen hath wel procurd ech one his proper phrase  
Whose right renoune aboue the skies triumphant fame shal raise  
And hast him hence: No such thing here thats worthy scarce the  
Saue onely how to learne & indite a Letter, this is true. (view  
Appelles painted peece past hence, so is Pigmaliions skill,  
No curious cunning coucheth here fine fancies to fulfil.  
Here rests a plain unpolisht work wherat grosse heads may grope  
And find therein some needful thing for their behoofe (I hope:  
VVho thus doth think, he surely shal haue that he thinks to find  
A worke that may right well (I trust) content th' indifferēt mind  
And such a worke as needfull is, (so doth experience prooue,)  
VVhere vrgent matters of our owne, or friends to write vs moue,  
As for example, vwhen our friend in any forren land,  
Far distant is, and we desire to let him vnderstand,  
Of this or that, of vvars, of peace, of strange newes, or else,  
Of other things that neede requires, this work the practise tels,  
And shewes by louing letter, how our mind shal be discus,



# THE EPISTLE

What order, or what methode we, therein obserue we must,  
Howe to begin, how to proceede, and howe the final end  
Must ordred be in ech affaire, to foe, or else to friende.  
So that perusing these precepts in euery point througout,  
A Letter, or Epistle well compose we shall no doubt.  
By which most needfull thing we may communicate our heart  
Vnto our friend, though distance far haue vs remou'd apart.  
By letter we may absence make, euen presence selfe to be,  
And talke with him, as face to face, together we did see.  
By letter we may tell our ioy, by letter shew our griefe.  
By letter from our friend againe, we may receiue reliefe.  
By letter what so heart can thinke, or what can head deuise,  
To friend or foe, the same we may present before his eyes.  
Our horse at home in stable stands, or purse also we spare,  
When liuing letters trot betweene & mind to mind declare.  
It balbcth not abroad the hid and secret of our minde,  
To any one saue vnto him, to whome we haue assignde.  
And looke what so we charge it tell, it misseth not a iote:  
Where messenger by word of mouth might hap forget his note,  
And either tell somewhat too much, or else leaue some untold:  
So that the litle letter well to trust we may be bold.  
More might I proue in praise hereof, but sure it smally needeth  
For very need it selfe, the prooffe in euery braine now breedeth.  
Though then this present worke perhaps be not so finely pend,  
As such a matter might require, yet pardon doe me lend.  
For knowe ye sure, I meane not I, the cunning clarke to teach:  
But rather to the vnlearned sort, a fewe precepts to preach:  
A needel-se thing (no doubt) it were, vnto the body sound,  
To minister Physitians aide, where no disease is found.  
But if disdain'ng tongues doe say, it is buldly done of thee,  
To take in hand so great a charge, thou shouldst haue let it be,  
That other some more learned head, or man of yeres more graue  
Might haue depainted out the same, with phraises fin & braue.  
He thus reply, Its better that the bodie should be fed,

# DEDICATORIE.

With breade of barley, then it should for lacke of food be dead.  
So yet if Momus hap to mow, or Zoylus chaunce to chide,  
(Whose churlish cheekes ech painfull pen of force sometime must  
Then to your worships I appeale, for iust defence herein, (bide  
Requesting that your lawfull aide, and fauour I may win.  
Which once obtaine (I make account) will fully conseruaile,  
The busenes of my simple style that else might hap to quayle.  
Through banful bit of stinging songs that neuer cease to clatter  
In corners darke with deepe despite, against each modest matter.  
Therefore in humble wise (I say) your patronage I crave,  
From rude and ranke reproches all, this simple worke to saue.  
So shall you still encourage me, to practise further paines,  
And pray for your prosperities, to him that rules and reignes,  
In heauen above, where I do wish, (when ye haue run this race  
Of mortall life) your worships all, to haue a dwelling place,

Yours at commaundement,  
W. Fulwood.

A3

To



# To the reasonable Reader,



S many men, so many mindes. As many faces, so many fauours. It is seldome scene, two men to be in one minde, nor two faces in one fauour. A very harde matter were it then, for one man to paint rightlye all fauours, but much harder to please well all fancies: for that were to do that which neuer yet was done. And as I am no perfecte Paynter, (for that I cannot cunninglye iudge of all collours;) so am I neyther a pleasinge Poet, for that I am ignoraunt of a number of notable fictions, wherewith some others are fully fraughted, yet will I do mine endeauor to please as many as I may, especially such, as will rest themselues vpon reason, the other to please it were very geason.

But now let vs come neare to the matter. The cunning clarke hath small neede of a teacher. It is the vnskilfull scholer that wanteth instruction. Mine onely intent therefore at this instant is to place downe such precepts, and set forth such instructions, as may (in mine opinion) best serue to edifie the ignorant: and those not vnprofitable, but very needfull. The matter that I meane to intreat of, I haue intituled, *The enemye of Idlenessse*. It consisteth chiefly vpon sundry necessary instructions and examples, for the enditing and composing of Epistles and letters, which title I haue thought conuenient to be added thereunto, for that not onely, when weightie busines and vrgent affaires require, it may stande thee in good steede: but also at idle times, when opportunitie permitteth for the auoiding of idlenessse (the capital enemye to al good exercise, and common consumer of youth,) this worke teacheth thee in what sort thou maist (I say at such vacant times) take thy

## To the Reader.

thy penne in hand, and gratifie thy friend with some pretty or pleasant conceit; whereby thou shalt not onely obtain at his hands the more friendship, but also purchase to thy selfe the more experience, which consequently will turne both to thy pleasure and profit. And not that onely shalt thou learne by reading of these leaues, but also prettily to quip thy foe, and orderly to answer whomsoever shall write vnto thee, be it friend or foe, high or lowe, rich or poore, old or young, or whatsoever he be. When how ignorant a great number are, and what blockish Letters do passe betwene many, and so consequently what need of reformation, I referre me to thy reasonable consideration. Well I wot, and willingly will confesse, that of manye other I am the most vnmeetest to take this charge in hand, as well for lacke of learning, as want of wise dome, and yet as apt as any, in respect of good will to aide the ignorant, and to bestow abroad the simple talent, that God hath lent mee: wherein how slowe and vnwilling to doe the like many learned and wise are, who farre better might profit their countrie, (the aduancement whereof ought chiefly to be preferred) with sobbinge sighes maye sorrowfully be considered: and haue (no doubt) great need to be spurred and prickt forward, euen like vnto fat loytering iades, that sticke fast in the myre, when the little leane nagge spurreth on apace. I trust thou shalt herein finde variety and choyce of matter, sufficient to satisfie thy expectation, and such as may serue for thy commoditye, so doing I haue my desire. Be not then too carying curious, especially aboute thy capacitie, that the olde Proverb (*Asinus ad Lyram*) be not verified in thee.

Thus fare thou well.

The



## The booke to the lookers on.

**V**Who lacks experience orderly t'indite,  
A Letter or Epistle to his friend;  
Who willing would in friendly sort requite,  
The friendship had by letters friendly pend:  
Or who his foe (that hath him offred wrong)  
Would gladly teach to to sing the selfesame song.

Who would to Lord or Ladie write his will,  
To rich or poore expresse in plaine his minde:  
Who so aright would rule his quivering quill,  
In great or small affaires to him assignde:  
Let such (I say) my leanes and lines well vicere,  
So shall they find the forme and order due.

And if I then a double thanks deserue,  
Yet single share I seeke but to obtaine:  
From reasons rule I wish no man to swarue,  
Thou maist by me, I nought by the shall gaine,  
Report a truth, be not so curious nice:  
Els shalt thou know of Midas cares the price.

# The first Booke 9

Containing certaine necessarie  
Instructions for the inditing of Epi-  
stles, and Letters, with their examples :

And first of the definition, in-  
uention and commendation  
of an Epistle or Let-  
ter.



Or as much as we are deter-  
mined at this present to in-  
treate of the inditing and  
composing of Epistles and Definition  
Letters, wee doe therefore  
thinke it conuenient (*more Philosophorum*)  
first of all to define what an Epistle or Let-  
ter is, to the ende that the matter which  
we take in hand may the better be vnder-  
stoode (wherein also wee intende to bee  
briefe.)

An Epistle therefore or letter is nothing  
else, but a declaration (by writing) of the  
minde of such as be absent, one of them  
to another, euen as though they were pre-  
sent. And as touching the certainty where,  
and when the same was first inuented,  
surely I thinke it not greatly to the pur-  
pose, neither haue I much searched to  
knowe it: yet doe I remember, that the an-  
cient



cient Poet *Lucane* doth giue vs some cause to coniecture, that the inuention of Epistles was first founde out in the Citie *Memphis*, saying thus, *Conficitur bibula Memphitis charta papyro*. And surely by the opinion of sundry others, the same shoulde appeare to hane beene inuented long before the vse of Orthographie was knowen. For the Egyptians, before the deuise of Orthographie or writing was practised, did accustome to communicate their mindes one to another by certaine figures, characters, and shapes of thinges, which serued them in steade of Epistles or letters: whereby the antiquitie therof appeareth to be such, as the same may rightly be coniectured to be brought forth euen almost with the creation of man. So that it should not seeme altogether needlesse, to giue any further commendation thereunto, were it not that a good thing cannot be too much praised: for (ouer & besides that wonderfull antiquitie) the very continuall and daily necessitie thereof, together with the conuenient and profitable direction therby, either of our owne busines or others, doth greatlie aduance the due commendation of the same: wherein also wee may

may not forget the ſingular delectation of mind that we often poſſeſſe thereby, in the pleaſant diſcourſing with our friends, & as it were in the enioying of their company, and preſence, euen at ſuch time as when they be far diſtant from vs, which no doubt ſtrongly tendereth the uſe of Epiſtles and Letters to be moſt needful & cōmodious.

Of Epiſtles or letters there be three principall ſortes, for ſome are addreſſed to our Superiours as to Emperors, kings, princes, &c. Some to our equals, as to merchants, burgeſſes, citizens, &c. Some to our inferiours, as to ſeruants, labourers, &c. If wee ſpeake or write of, or to our ſuperiours, we muſt doe it with all honour, humilitie and reuerence, vſing to their perſonages ſuperlatiue and comparatiue termes, as, Moſt high, moſt mighty, right honorable, moſt redoubted, moſt loyall, moſt wor-thie, moſt renowned: and ſo of the reſt altogether according to the qualitie of their perſonages: and it is to bee noted that of ſuperlatiue, comparatiue, poſitiue, or diminutiue termes, wee muſt vſe but three at once at the moſt.

Note alſo that moſt commonly in Epiſtles and letters, there be three neceſſaie



points to be obserued. The first is the salutation or recommendation, which is made in sundry maners, according to the pleasure of the inditer, as may well be perceiued by diuers styles heereafter following.

The second is the Superscription, which must be doone according to the estate of the writer, and the qualitie of the person to whom wee write: For to our superiors, we must write at the right side in the neither end of the paper, saying: *By your most humble and obedient sonne, or seruant, &c. Or, Yours to commaunde, &c.* And to our equals we must write towards the middest of the paper saying: *By your faithfull friende for euer, &c. Or, Yours assured, &c.* To our inferiours wee may write on high at the left hande, saying: *By yours, &c.*

The third is the Superscription, which must be vpon the backside, the letter being closed, sealed, & packed vp in seemely sort, whereupon must bee written his name to whome the letters should be addressed, and his dwelling place, (if it be not notoriously knowen) placing therewith the name of his *Dignitie, Lordshippe, Office,*

fice, Nobilitie, Science, or Parentage:  
And if wee write moe of them than one,  
the chiefest and permanent dignities must  
bee written first, then the consanguinitie,  
and afterwarde the mutable dignitie, as  
for example: **To my Lorde of such a**  
**place, my cousin, Master of the requests,**  
**&c.** If we write to our Superiour, we must  
use all honour and reuerence without em-  
basing his name, or style, as, **To the**  
**King our Soueraigne Lord: To our Re-**  
**uerend father in God the Bishoppe of, &c.**  
**To the high and mighty Lord, my Lord**  
**of, &c. To my Lorde of, &c.**

If we write to our equall, we must place  
in the superscription, his name, and the  
name of his dignitie or office, furnished  
with a seemely positive or two at the most,  
correspondent to the manners and digni-  
ties of the person, as **To the right wor-**  
**shipfull such a one, Merchant and Citizen**  
**of London. To his most assured (or tru-**  
**stie) friend such a one, &c.**

If we write to our inferiour, wee may  
use in our superscription: **To his louing**  
**sonne, such a one, To his trustie seruant,**  
**such a one, &c.**

It is to be noted, that it becommeth not



an inferiour person, writing or addresseing his wordes to his superiour, to speake or write, by the imperatiue or commaunding moode, as if one should say thus: Soueraigne king, beholde a valiant man, make him knight: Behold such a one, who is a good Clarke, giue him a benefice: But with all humilitie wee must say: *Wozthie soueraigne*, I assure your maiestie that he is an expert man, please it you to haue him in remembrance. Such a one seemeth vnto me to be verie learned and skilfull, it were a charitablie deede of your maiesty, to prouide for him, and therefore I am bolde to commit him, to your remembrance.

If wee addresse our letters to our equall, we must write with a cerraine familiar reuerence, vsing positie and comparative termes, and very fewe superlatiue as, *Wise, sage, honourable, worshipfull, discrete, renowned, &c.*

If we write to our inferiour, wee may vse a certaine kinde of modest and ciuill authoritie, in giuing them plainly to vnderstand our intent and purpose.

A Merchant hauing many seruants, to his chieftest may speake or write by this  
terme,

terme, *You*: but to them whom he lesse esteemeth, and are more subiect to correction, he may vse this terme, *Thou* or otherwise at his discretion. Also a father to his sonne may doe the like.

If Epistles or letters should bee written amongst fond, lunatike, or folkes without reason, to such manner of people it were but simplicitie to giue instructions. Yet notwithstanding, because this place remaineth vnfurnished, and for that *Stultorum infinitus est numerus*, I will declare something of that which I haue seene and heard: For some write thus, *Patricke Spendall Prince of pouertie*, to his Gossip *Dauie Dawcocke Doctor of Dronkenschap* sendeth greeting, &c.

Before we take in hande the materiall instrumentes wherewith to write an Epistle or Letter, we haue chiefly to consider these points following: to wit, the estate, dignitie, or qualitie of him vnto whome wee write: whether hee bee a publike person, or a priuate, whether he be rich or poore, a friend or an enemye: also whether hee bee of our familiar acquaintance, or but a stranger vnto vs. There bee some of so ouerthwarte a nature,



that they neuer take pleasure to read any thing that is written vnto them, bee the matter neuer so pleasant or eloquent: vnto such it behooueth to write pithelye and briefelye; But to them whom we know doe take pleasure in reading of Letters, wee shoulde, and may without danger, write both amply and eloquently.

When we write to the spirituallty, wee must reuerence them, and that by right: for such persons are called of G O D to high dignities: and if wee request anye thing at their handes, wee must humble ourselues, giuing them that honour and reuerence which is iustly due vnto them. Yet wee must warily take heede, that wee exalt them not to much and more than reason would permit, for so might we bee noted of flattery and adulation, and they themselves also might therewithall iustly be offended: therefore let vs take heede that we write not rashly or vnaduisedly.

But if we write to our friende, wee may make our Epistle or letter, long or short as wee shall thinke best, and as it shall bee most delectable: For a friende taketh all things agreeable and in good part, and excuseth euery thing, that hee may reasonably

nably excuse, whereas the enemy contrariwise quickly reprehendeth and argueth, yea, where there is no fault nor cause of offence. And therefore hee that writeth to a person of small acquaintance, or where he doubteth will be small estimation made of his writing, must wittily and first of all declare, that he hath iust occasion, for some honest cause, to beare him good will, and therefore at this present hath he rather thought good to visite him with his letters: but not to vaunt himselfe, nor to write arrogantly, as to say, **I woulde that you shoulde vnderstande what I am, &c.** And then afterwarde to be brieue and circumspect.

And aboue all thinges wee must take heede, that we write not of higher matters, than our knowledge or capacitie doth comprehend. for thereby are fooles knowen and manifested, euen as they be that presume to dispute of things, that either they vnderstand not, or else haue verie little knowledge in them.

Also we must not write to them that be simple and ignorant by tearmes that be strange and vnknown, for so should they haue iust occasion to suspect, that we de-  
ride



ride and mocke them.

And in fine, receiue this for a principle, that the best language that may be is the common and familiar speech, and not of rare and diffused phrases, or inkeborne termes scummed from the Latine, not of too base termes and barbarous, or termes vnknowen, except in certaine places, for there is nothing more decēt, than to keepe a meane in all things, and nothing more sure, then to swim betweene two Riuer: *Nam in medio consistit virtus.* And as *Horace* saith.

*Est modus in rebus sunt certi denique fines,  
Quos ultra citraque nequit consistere rectum.*

A meane there is in matters all,  
and certaine bounds are pight:  
One this side or beyond the which,  
nothing can stand that's right.

Furthermore, it is to bee considered, whether the matter that wee write of be honest, iust, or such like: or whether it be slanderous, doubtfull, obscure, &c. For if the matter of it selfe be honest & perfect, then needeth it but small perswasion: but if it bee doubtfull or obscure, it behoo- ueth to make the larger discourses: if it bee slanderous and vn honest, then must be

be added therunto agreeable remedies: as *Terence* doth, excusing dissolute persons, for hee saith, It is eyther through negligence of their parents, or for pouerty, or by flattery. And so likewise, hee that woulde defend a theefe, may alledge that it was done through company, or euill counsell, or through pouertie, or that hee was distract of his wits. Who will more circumspectly & narrowly intreat of such matters, let them reade Master *Wilsons* Rhetorike, or Maister *Raynoldes*.

Moreouer, there be sundry other sortes of Epistles and letters, for some are Theologicall or diuine, as bee the Epistles of *Plato*, of *Denis*, and of the Apostle *S. Paule*, *S. Peter*, *S. Iames*, and *S. Iohn*; other some are of manners and vertues, as those of *S. Augustine*, *S. Hierome*, *S. Ambrose*, *Seneca*, *Cyprian*; and other some are of great importance, as of peace, warre, and gouernment: other some of newes: other of recommendations: other of admonition: other of loue, as be those of *Ouid* and of *Propertius*: other of domesticall familiaritie: and other some are pleasant and ioyfull. But in this little volume wee will onely intreat of the most vsuall, and of some



Some diffusedly, and the ouerplus shall remaine to the imagination of gentle mindes, who by the skill of their penne, were able to repaire the whole ruine of Rhetoricke, if there should happen any destruction or detriment.

Euery Epistle is either of *Doctrine*, of *Mirth*, or of *Grauitie*. The *Epistle* of doctrine is that, wherein is expressed all good and euill things to them that bee absent. That of mirth is, which by pleasant song, and familiar language, is made eitherto comfort, to reioyce, or to get the good will and beneuolence of them whome wee write vnto. And that of *Grauitie* is, when the matter is morall or ciuill, &c.

And all these three sortes doe tende to their proper endes. For whosoever writeth of *Doctrine*, ought to haue regarde to this ende, to profit and instruct them vnto whom he writeth. He that writes of mirth, must tende to recreation and pastime, vsing ioyfull and mery language, pleasaunt speech, and iests. Hee that intreateth of *grauitie*, must haue respect to honour and profite.

*Example of an Epistle of Doctrin.*

THE

**T**HE Epistle of Doctrine may bee certaine, or doubtfull in his substance: certaine, when we render a cause, reason, authoritie, or opinion of that which wee write, doubtfull, when wee leaue the matter in suspence or not fully condescended vnto, as if wee shoulde write thus: You haue witten vnto mee to certifie you, whether sozcerers doe vse to ride vpon a besome, and practise such other like trim trammes. For answere: Seeing that of many such like matters, there be diuerse opinions, I leaue the case even as it is: For in this matter and other of greater importance, wiser men then I, doe stande in doubt, I will therefore holde my peace, and make you none other answere.

*Example of an Epistle of Mirth.*

**A**N Epistle or letter of mirth, must be indited with pleasant language, as to say thus: For newes in these quarters you shall vnderstande; that one of our neighbours is lately returned from Turkie, and hath tolde me for a certaintie, that the great Turke both altogether wallowe in worldly pleasures, wherein he setteth his whole felicitie. And amongst other  
his



his pastimes, he delighteth in singing & Musicians, whome at the beginning of Winter he sendeth into a certaine countrie so colde, that there voices and tunes as soone as they are out of their mouthes, doe continually remaine altogether frozen vntill such time that the Winter bee past: And when the spring time approacheth, then this great Turke accompanied with the Ladies and Damseles of the Countrie, causeth sundry great feasts and bankets to be made, remaining there till the Sunne waxe warme. And then begin the voices and tunes of the yeere past, to vnfrise and thawe, resounding very melodiously in the Aire throughout the whole countrie, &c.

*Example of an Epistle of Grauitie.*

**A**N Epistle of Grauitie, as before is said, must be of Morall or ciuill matters tending to honour: as to say thus: Sir, seeing that the publike weale is to bee preferred before particular profite, how can we honestly refuse this combate? And if for the maintaining of the faith of Iesus Christ against the Turke, we ought to spare neither bodie noz goods: what may

may be saide of the refusall, delay, or subtil treasons, but that we be cowards, traitours, wicked heretikes, and worthy of perpetuall reproch: For my part, I wil rather quite abandon and put all in hazard, then otherwise. The like I also request & counsel you to doe, to the end that we may get euerlasting honour, &c.

*The diuision of an Epistle or Letter.*

**I**T is to be noted that euerie Epistle containeth three parts, euen as an argument doth, which consisteth of the *Maior*, the *Minor*, and *Conclusion*, which the Orators call the *Cause*, the *Intent*, and the *Consequence*. The *Cause* is in place of the *Maior*, which moueth or constraineth vs to write to another, willing to signifie vnto them our minde. The *Intent* is in steade of the *Minor*, whereby we giue them to vnderstand what our minde is by Epistle or letter. The *Consequent* or *Conclusion* is of it selfe sufficiently knowen.

*The first style or manner wherein the Cause is specified.*

**S**INCE you haue written vnto me, and desired me that I would lend and send to  
you



you by your Lackie this bearer, one of my books for your recreation & pastime. And for that by your Epistle so eloquently composed and indited, I perceiue your greate affection and desire: therefore am I constrained, and (by your letters full of humanitie) compelled, to make you answere, as one, who altogether is determined to shewe you that pleasure to lend and send you the booke that you demaunde: for in so doing I hope that (*in casu simili vel maiore*) you will answere me according to my expectation, which may ingender betweene vs not onely a mutuall loue, but also a perpetuall beneuolence, and continuall good will.

The three foresaide parts must bee in euery Letter or Epistle, either couertlye or plainly. And a man may also adde thereunto diuerse and sundry other necessary clauses, but euery thing in as brieue order as may bee, and according as the cause requireth and importeth: and it is not needfull alwaies to write the cause, but it is requisite to write the intent, and the consequence or conclusion: for the consequence dependeth of the two first, the which must be very much, either perswading

swading or dissuading. He that can artificially and cunningly handle an Epistle, may begin with the intent, afterwards tell the cause, and end with the consequence: or begin with the consequence, after declare the intent, and then the cause, ordering the whole matter as vnto himselfe shall seeme best and most decent,

*The second style, wherein the Cause is first, afterward the Intent, & then the Conclusion.*

**T**he thing which God & nature would principally shoulde be desired with most heartie affection, and the which I perceiue to be imprinted in my selfe more then any other thing, (my singular and perfect friend) is to know, to learne, and to practise all honesty and humanitie. And for that aboue all Orators writing of humanitie, the sentences of Tuilie are preferred, and for that he is esteemed of all men the prince of eloquence (yet notwithstanding partly vnkowne in these quarters,) and notorioussie manifested at Paris the fountaine of science, therefore haue I thought good to write vnto you, as to him whom I account my singular friende, requesting you aboue all

The Cause  
The In-  
tent.  
The con-  
clusion.  
the

C



the pleasures that you desire to doe mee: and also that you hope (as I may imagine) that it may be the cause to direct & make me a man of vnderstanding, that it would please you to send me the booke of Tullie. And in so sending, I will not forget the recompence of your humanitie, which shall not be defrauded by mee through ingratitude, &c.

*The third style in this order, the Intent, the Cause, and the Conclusion.*

The Intent.

I would, deere friend, that you tooke as great pleasure to lend me the Paradoxes of Cicero, as I desire to haue them of you, and thoroughly to, peruse them ouer by continuall reading, but I haue alwaies deferred to demaund them of you, because they were needful for you in your ordinarie lectures. Notwithstanding for that I am now aduertised, that your lecture hath taken end, to your great honoz and good renowne, I suppose that y<sup>e</sup> booke is out of your seruice, together also as I vnderstand, it is more corrected than any other. For this cause I request you to send it me: the which I hope you will easily performe. And so dooing I shall ac-

The Cause.

The conclusion.

Amw

knowledge the good wil which you beare  
vnto me, in sending me the booke which  
perchance you loue best, and wherof it  
may be that you haue most neede: and  
shal be bound to lend you whatsoeuer you  
shal demaund of me according to my pos-  
sibilitie: promising mozeouer both my  
selfe and my goods at your commaunde-  
ment. &c.

*The fourth stile in this order, the Conclusion,  
the Cause, and the Intent.*

The con-  
clusion.

**Y**ou should doe me a great and singu-  
lar pleasure, yea and also should binde  
me for euer, if it woulde please you to a-  
gree to my request, the which is nothing  
preiudiciall vnto you and vnto me very  
necessary and profitable: It is to lend me  
your booke of Rhetorike, for many times  
when I talke or declare a matter, to the  
end to perswade, dissuade, or otherwise,  
I perceiue my selfe so naked and unfurni-  
shed of termes & phrases apt for the pur-  
pose. and such as I accustomedly vse, I  
apply them so ill, that euery one is weary,  
and ceaseth to giue eare vnto me for the  
discord of my speech. But if any do care  
to heare y<sup>e</sup> end, they be either poore igno-

Cause.



ntention.

rant women, or else such as deride me, to my shame, confusion, and great dishonour. Therefore I am constrained, humbly to require you, that it would please you to leude me your booke of Rhetorike for to haue thereof the coppie, to the ende that I may auoide such inconuenience, which hapneth to me, through the fondnesse and abuse of my language.

Heere is to be noted, that the conclusion is made but in three sorts onely: to wit, by Amplification and inlarging, by Commiseration and pitie, or by Epiloge & brieue rehearfall. By Amplification, as inducing laughter or ioy: by Commiseration, as in mouing to pitie or pardon: by Epiloge or conclusion, as in collecting briefly together that which hath beene amply, and at large, declared in the Epistle before, especially when it containeth many and long parts. And the Epiloge is made to the end, the readers or hearers be not defrauded of the purpose and conclusion. But this is more requisite in Epistles, then in letters, for letters should be brieue and short.

And yet because this place shall not be left darkely and obscurerely, I will giue more ample inttelligence of Commiseration,

tion, Amplification, Epiloge, and also of Demonstration. Commiseration must be made of sweete, pitifull and humble language, like to a Comedie, and must be brieft, for it is inough if a man doe but somewhat moue the audience to pitie: as to say thus with humble modestie: **Would to God,** (right worshipfull,) that I had wept to you, and not to haue prouoked you to weepe: for with great paine can I scarce utter one worde of mine intent, thzough the abundance of teares which my hearte causeth to distill from mine eies, &c.

Amplification is made, when to moue the audience to honest mirth, and sometimes to indignation, or sometimes to pitie, there is spoken in augmenting the termes of the conclusion, some matter still more and more to increase those tearmes and phrased: as to say thus, **Right honorable,** I aduertise you, that the cause appertaineth to God, & to men of great authoritie. Also, if you will not accept this charge, you refuse a great goodnesse & honor which God doth minister vnto you.

The Epiloge by nature should be brieft, and is made alwaies at the ende of the



discourse, when briefly and in summe, the reasons & argumentes in diuers places dispersed, are reduced together to be the better fixed and imprinted in the memory of the Audience, as to say, Right honourable, and worshipfull, what will you that I say vnto you: I haue first tolde you such a thing, and such a thing, &c. and haue proued it by such reasons, &c.

The conclusion demonstratiue is made, as if a man should say thus: For the excellent beauties of women which are of such Angelicall shape, hauing the looke of such ardent liuelihooode, and the speach so gracious, doe passingly enamour the mindes of men.

Furthermore, it is to be noted, that diuers Epistles may beginne with a perfect sentence, authority, or common prouerbe: prouided that it be altogether agreeable to the purpose that we intende to perswade, or diswade, as for example.

*Denys the Tyrant, writeth to the  
Burgesses of Naples.*

A confir-  
mation.

**V**Whosoever denieth his Soueraigne that which iustlie to him is due, is altogether vnexcusable: for the Soueraigne

raigne Lorde, may and ought for the af-  
 faires of him and his countrey demaund  
 aide of his subiectes, for to conserue them  
 in peace, seeing that for them he dailie  
 hazardeth himselfe in a thousand perils  
 of death. Nowe so it is, that I haue de-  
 maunded of you an hundred thousand  
 Ducats, and x. thousand men, for to make  
 warre vpon the king of Chipre: which  
 demaund you would not, or else haue  
 disdained to vnderstand, much lesse to  
 accomplish: 1.elaying then the oth  
 that you made vnto me, I thought you  
 woulde haue kept promise and fealtie.  
 2. And considering also that you are not  
 ignorant of the greate necessitie that I  
 haue both of xien and money, for the  
 which I haue often summoned and re-  
 quired you: Therefore, seeing your dis-  
 loyalty and rebellion, I account you as  
 enemies, and haue determined to extend  
 vpon you mine indignation and crueltie,  
 euen to the abandoning and ransack-  
 ing of you and your Citie by fire and  
 sword, and generall pillage of all your  
 goods, without any fauour or pardon, the  
 which thing you might haue auoyded by  
 loue, loyalty, and obedience.

An other  
 confirma-  
 tion which  
 is in the  
 forme of  
 the minor

Two o-  
 ther rea-  
 sons con-  
 firming &  
 augmen-  
 ting that  
 which go-  
 eth before

Conclusio



*Answer to the same in like  
manner and forme.*

**T**HE Law of impossibilitie is so great,  
(most high and redoubted soueraigne,) that thereby euery man ought to be, and is lawfully excused, and free of all summoning and request: for there where is not where withal, neither dominion nor payment taketh place: according to the common Proverbe, Where nothing is to be had, the king looseth his right. And as long as we had wherewithall, our good will, and loyall courage hath alwaies obeyed you, plainly manifesting into you our fealtie and obedience, euen to the verie consumation of our goods, & slaughter of the strong men, and youth of our Citie: in such sorte, that nowe wee haue nothing remayning vnto vs, but onelie your good wil: beseeching you most humbly to mitigate, and assuage your anger and furie, considering the great pitie and pouertie of vs.

The Minor.

A Proverbe.

The conclusion.

A threefold consideration to be had in all Letters.

Note that in all Letters, or in most part of them, three things ought to be obserued: To wit, that the demand be iust, that it be possible, and to shewe the possibility.

ſibilitie, aſſigning the rewarde of the benefite, and if theſe things be not expreſſy ſet downe, then are they vnderſtanded. For if a poore man write vnto a rich to lende him money, it is not needfull to declare his demaund to be iuſt, nor to declare his poſſibilitie: but it ſuffiſeth to praiſe the rich man of his vertue and liberalitie, whereby he helpeth the poore which are ſuccourleſſe.

Alſo he that demaundeth to binde himſelfe, needeth not to ſpeake of the reward of the pleaſure, nor likewise when the father writeth to his ſonne, or the maſter to his ſervant, nor when a man writeth to his friende.

And here are to be noted foure thinges, which let and hinder the demaund from being graunted. Foure things to be noted

The firſt is to demaund a thing to great, and more than a man ought, wherefore ſaith Cato, *Quod iuſtum eſt petito*, Aſke that is right and no more.

The ſecond is the time: as to demaund yce in Summer, or that one ſhould pay an obligation, or rent, before the time be expired.

The third is the place: as if my debter ſhould



should owe me tenne pound, to be paide in the Royall Exchange, and I should demaund it in Westminster Hall.

The fourth is the cause: as to demaund that which hath been promised, notwithstanding any thing done or saide within the time certaine to the contrary, and that the same bee not on the other part performed. As for example: O Lorde Christ, I ought to haue and possesse heauen, I am a Christian, I craue it of thee truly (he will say) I haue giuen thee heauen, if it be so that thou accomplish the will of my father which is in heauen.

Moreover, if it happen that in Letters it be needfull to make parts and diuisions, let it be done with breuitie: and likewise if there be a Narration, as of newes from the Court, or of warres, it must bee dispatcht very briefly and plainly, in vsing common termes, without long clauses or parentheses.

Thus hauinge now declared and set forth at large most part of the necessarie precepts, which belong to the well composing and inditing of Epistles and letters, (I say necessarie, for if a man should make and compose an Epistle very well  
cyther

either in English, or in any other language, it were needfull to haue the perfect vnderstanding of all the Rules both of Grammar and Rhetoricke: ) presently shall be described the style and forme of certaine other letters. And first when one man writeth for an other, commending him, to the end he might obtaine some dignity or preferment: and such a letter must containe foure partes.

The first way to get beneuolence, is in decent praising of him vnto whome we write, for his liberalitie, his bountifulnes, his iustice, his vertue, &c.

The seconde way to purchase beneuolence vnto him for whome wee write, is to say, that he is modest, gentle to euerie one, and a man not voyd of knowledge.

The third, to make the demaunde honestly and modestly, which must bee deuoyde of the foure lets and impediments, whercof we lately made mention: and in so dooing, that it be iust, reasonable and facill, and for the which he vnto whome we do write, may haue cyther honour or profite by granting it.

The fourth to promise him seruice,  
and



and continuall obedience, saying, that whatſoeuer is demanded for, and in the fauour of ſuch a man, is eſteemed as though it were for our ſelfe: as in this example.

*A letter written to the king, in fauour of one pretending the order of knight:hood.*

**I**T behooueth me not (moſt Chriſtian King) to write familiarlie to your ſacred Maieſty, for ſo might I be noted of preſumption and fooliſh hardineſſe, but conſidering that greate benignitie and humanitie, whereby you giue fauour and ſupportation, not onely vnto them that haue well deſerued it, but euen alſo vnto ſtrangers: For this cauſe therefore, I haue taken audacie to write vnto you, vnder hope to obtaine that which I earneſtly and moſt humble require. It is in the behalfe of ſuch a one, a man both wiſe and valiant, whereof I attett vnto you (by the knowledge that I haue of long time had of him) that his name, armes, and high prowelle are approued of all people, in ſuch ſort that (none diſpraiſed) he ought to haue the praiſe and price aboue any other. It is well knowne woorthie  
thie

this Soueraigne what enterprises, exploits, and subtilties in the feats of warres, he vſed at the expedition againſt the Turkes and Infidels, ſpecially at the voyage of, &c. where he caried away the honour, by report of men of good reputation and credite, that were there preſent, as namely of ſuch a one, and ſuch a one. He is nowe determined and euen readie to depart homewards: But for the great affection that he hath to ſerue your maieſtie (as he proteſteth vnto me) he would very gladly by your Highneſſe bee made Knight, and hath requested me to write for him to that end. And becauſe I conſider his demaund to be both iuſt and honeſt, and that it is great reaſon, and very conuenient, that he ſhoulde be preferred in honour, as one that hath rightly deſerued no leſſe, not only with great paine and trauell of his bodie, but alſo with like hazarde of his life, lims and goods, and that this ſhalbe an occaſion giuen to other good, valiant, and hardie champions, to ſerue you alwaies better and better, waiting for ſuch like or better reward. Therefore doe I humbly bleech you to haue him in remembrance, promiſing



ling your maiestie, that as well I, as he and his, will render you immortall thanks, beseeching God to maintaine & p̄serue you in your triumphant & quiet raigne.

Note, that wee are not accustomed to speake nor write by **Thou**, nor **Thee**, as diuers other nation: (whom we call strangers and barbarous people) doe, except it be in some respects: whereby is easilie perceiued the loue, the gentle nature, humanitie, courtesie, reuerence, and honour, that wee haue and beare one to another: yea, euen in writing and speaking vnto our aduersaries and strangers. Notwithstanding, I will not take in hande to restraine any man by rule or otherwise, to vse either **You**, or **Thou**, seing that many good Oratours haue heretofore vied those termes in such sort, as hath best liked them: obseruing (as I may rightlie coniecture) the perfection of the Latine tongue. And likewise the Emperour, the King, the Iudge, and such other personages, although their person bee singular, yet they vse these termes, **Wee say**, **Wee will**, &c. And the cause is, for that they neither say, nor doe any thing without

our counsell. Because therefore our Elders and betters haue so vsed them, and that they haue beene so obserued time out of minde, and together also for other reasons, I leaue them to the iudgement of such as haue desire further to search, and finde out the cause of things; for I intende to be brieue.

*Howe to write in a mans behalfe,  
in a Ciuill cause.*

**V**Riting in a Ciuill cause, we must diuide our letter into foure parts: First to get the beneuolence of him vnto who wee write, by praying of his iustice, or other vertue, agreeable to the matter that wee shoulde obtaine at his handes: saying, that the good hope that wee haue to obtaine the thing that wee demand of him, doth moue vs to write vnto him. Secondly, to purchase good will vnto him for whom we write. Thirdly, to get beneuolence through the iust cause of the thing whereof wee intreate: alledging it to be rightfull, plaine, and euident, and that thereof may ensue great honour and commendation. Fourthlye, to open the demaunde, requesting that hee  
for



for whom wee write may bee had in remembrance, in promising our service, &c.

*The Example.*

**T**here is in you so great equitie of iudice, (right excellent and soueraigne iudge) that the same is manifestly known, not onely vnto me, but also to the whole countrie: in such sort, that euery one may safely without anie aduocate commit his iust cause into your handes, how poore soeuer the man be, all feare, fauour, or disdain set a parte, &c. For this cause, and for the mutuall loue betwixt vs: a stedfast hope doth encourage me to write vnto you, in the behalfe of one of my friendes, vniustlie oppressed by his aduersarie, trusting that you will confirme vnto him his right. For I aduertise you (my Lord,) that he, for whome I write vnto you, is my auncient and speciall friende, and well accepted of all men through his wisdom and gentleness: yea, and by his vertues getteth the loue & good will of euerie one. And because he hath before you, my Lord certaine processe of diuers wronges and veritions done vnto him by his aduersarie,

(as

(as he hath informed me,) therefore hath he requested me to write vnto you in his behalfe, hoping that you wil be vnto him a iust and fauourable Iudge. For this cause, and for that he is my very singular friend, and also for that I would shew him any seruice or pleasure that I were able, I most earnestly and heartily beseech you, to haue him in remembrance, for this and other his affaires, and processe depending before you. And in so doing, my Lord, he hath promised me to be your perpetuall seruant and daily Orator, praying to God for you and all your friends, and so will all they doe that loue him, whereby you shalbe prayed for, and praised amongst many good and worchie men, of whom he hath alwaies the familiaritie and good acquaintance.

*Howe to write in ones behalfe, touching an offence or criminall cause.*

**I**N a criminall cause of iust excuse, the Letter must bee deuided into foure parts. First to get beneuolence, by expressing the yncorruption and equitie of the Iudge to whom wee write: And as for the offender, to write, that he hath al-

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waies



waies lothed and abhorred such a crime, whereof he is accused or noted: and that in case he be culpable, yet the same was by meanes of some strange accident. Secondly, we must say, that although wee neuer thought to haue written of anye such matters, yet we were moued therunto, considering the commoditie and profite either publike or priuate, or the pitifull miserie of him for whom we write, who in all other matters was of so good conuersation, in whose person was neuer found any other notorious fault, alledging his vertues and diligence: consequently, saying, that the man is to be regarded, and not the fault.

Thirdly, to commit to memorie the praises of the accused, recounting his vertuous acts and good graces.

Fourthly, to promise that hee will no more doe any such thing, but that from thenceforth hee will exercise all vertuous acts, offering all seruice, &c.

### *The Example.*

**I** Knewe for certaintie (most uncorruptible Iudge) that you haue alwaies hated, abhorred, and had in abomination  
all

all sorts of malefactors and euil persons, correcting them and ministring vpright iustice, as much as in you is possible, especially such, as through impietie are wilfull murtherers of their parents, kind-folkes or neighbours. And for my part (most worthy and rightfull Iudge,) I doe not onely require to flie their companie, but also detest their cruelty, in such sort (as being contrarie to all humanitie and to the publicke weale) that I desire their banishment, imprisonment, or punishment with sharpe iustice. And although I haue beene instantly desired to write vnto you, in the behalfe of such a one who (as it is said) hath committed such a fact, and is detained in your prison in danger of his life, as I am aduertised: although also I thought the request reasonable, yet woulde I not in any wise haue written vnto you (right honourable Iudge,) for so claundersous a matter, had I not been prouoked therunto by the consideration of the vertues which I know to be in him, in such number that it were too long to recite them. I assure you (my Lord Iudge) y<sup>t</sup> this euil excepted (if an euill it may be called, being



doone in a mans owne defence, as I am informed) he hath alwaies shewed himselfe an honest man, were it for the defence of the towne, or to maintaine iustice, wherein he hath not spared his bodie, goods, counsell, nor friends, &c.

Pleaseth it you therefore, to deliuer him: whereof I humbly beseech you, to the end that he may yet againe hazarde himselfe, his body, and his goods in each iust quarell.

*Howe to request the counsell of an Advocate.*

**T**O demaund fauour in any thing that is called a benefite of the minde, as doctrine, counsell, &c. First of all we must diuide the letter into foure partes. The first containeth, that he of whom we demaunde, hath power to giue that which wee woulde request of him. for by that meanes he shal not excuse himselfe by impossibilitie.

Secondly, to shewe the demaunde to be iust and honest, to the end that he excuse not himselfe, saying, that He would doe it gladly, if the demaund were iust.

Thirdly, to make the demaund, declaring the same to be facill and easie.

Fourth.

Fourthly, to promise Golde, Siluer, or other thing, and perpetuall seruice, &c.

And vpon this point it is to be noted, that in this kinde of stile and sundrie other sortes of supplications and demands, wee must vse humble language, as much as may be: For humble speach is a greate perswasion to obtaine that, which we require and demaund.

*The Example.*

**T**He incredible eloquence that is in you (right worshipfull Advocate) shineth in such sort, that there are no Orators in iudiciall actes to be compared vnto you: which thing giueth me stedfast hope, that if it would please you to take charge of my cause and to conduct it, I should come to such end as my heart desireth. The quarell that I haue is iust, and begun against such a one, mine aduersary, who through deceit and cauillation, hath induced me to make a bargain with him very troublesome and hurtfull for me, whereof I haue been dismissed by the king in Chauncerie, as you may perceiue by the specialties which are in my bagge. Therefore haue I this



recourse vnto you, trusting of your good counsell, and that you will speake boldly for me before the Judges, to sustaine my good right, whereof I presently write vnto you; hoping that you will willingly employ your selfe thereunto, after that you haue vnderstanded the matter at large, wherein I haue iust cause, although the aduerse party say the contrary. And in so doing, as my speciall trust is, (and as I humbly beseech you) I will recompence you with honest and reasonable reward, the which I will pay you largely, liberally, & incontinently at your pleasure. And so shall you haue also mine aide in your affaires, and businesse, and commaund me, as your humble seruant, to accomplish the full content of a good heart, to the pleasure of our Lorde, &c.

*How to answer in such a like matter.*

**I**N the answer of a matter called a benefite of the minde, that is to say, doctrine or counsell, the diuision must be made into three parts. First, to get beneuolence: declaring that for the loue that we beare him, we doe greately agree vnto his demaund.

Se.

Secondly, wee must make offer of that which is demaunded, and required, and of other great matters, in purchasing good will on the other side. Thirdly, wee repeate the offer, by inlarging and amplifying of seruices, and that wee desire nothing more then to doe him seruice, and that wee will therein doe so well, that he shall haue occasion to holde himselfe contented.

*The Example.*

**I** haue receiued the letters which it pleased you to write vnto me (my singular and perfect friende:) by the which I perceiue the desire, affection, & confidence that you haue in me, concerning the guiding of your cause, and the matter of the allowing of the kinges letters, obtained for you against such a one, &c. I aduertise you, that not onely for the good and iust action y<sup>e</sup> you haue in this matter (wherevnto euerie vertuous man ought to shew fauour:) but also for the singular loue fro y<sup>e</sup> time of our youth mutually continued, (my deere friend) I accord vnto you, not onelie for that which you require me, but also for all other fauour and seruice, euen



as one friend ought to doe to another. In such sort that you shall not perceiue in me any signe of appearance to refuse that labour. For I will wholly and altogether indeuour my selfe for you in this affaire, even as for mine owne: yea, you shall vnderstand (God to friende) that I will doe more and better therein, then I am able presently to speake or write: certifying you (my singular friend,) that I am readie to fulfill your desire and commandement, wherein soeuer it shall please you to assigne me: and that nothing shall more reioyce me, then to perceiue by you to haue done any thing that doth please and content you, &c.

*How to thanke an Advocate for a  
cause by him conducted.*

**T**O render thanks for a benefite of the minde, it behooueth to deuide the letter into foure parts. First to get beneuolence, shewing that we knowe not howe to render him condigne thanks, by reason of our insufficiencie. Secondly, the benefite touching the matter must be acknowledged: for wee must say, that it is verie commodious and profitable for vs. Thirdly,

ly, we must render thanks after the best manner that may be, declaring all due recompence, and offering our selues, &c.

*The Example.*

**I** know not (right wise and learned Advocate) by reason of the smallnesse of my vnderstanding, in what forme I might expresse or write my minde, to render you condigne thanks and worthe praise for the benefite that I haue receiued of you: in that you haue not onely, with a good will, taken the charge to conduct & follow my processe whereof I wrote vnto you, but briefly haue made expedition therein, to my profite, with such apparent diligence, that you are greatly to be commended, and vnto you belong immortal thanks and praises ouer and besides my recompence and reward. What greater ioy could come vnto mee, then to be out of the care, and trouble which I was in for this processe, considering the torment and wrong that mine aduersarie offered, and would haue done vnto mee: whereof your careful diligence hath delivered me, made me ioyfull & quiet: This considered, I knowe not howe I may  
wood:-



woorthily reward you, which notwithstanding I desire to the uttermost of my power. Nowe, seeing that I esteeme the goodnesse which I haue receiued of you to be perpetuall and permanent, reason would that I should render you perpetuall thanks, which is impossible for me: therefore in as much as I cannot doe it, I offer you my bodie and goods, my selfe and mine, to remaine to you in continual seruice, &c.

*How to request a temporall benefite.*

Concerning the manner how to demand temporall things, as a booke, a horse, or such like, the Letter must be diuided into foure parts.

First, we must get the good will of him to whome we write, by praising his liberality, and specially of the power, & authoritie that he hath to graunt the thinge that he is demanded.

Secondy, wee must declare our demand and request to bee honest and necessary, and without the which wee cannot archieue our determinate ende and purpose. Thirdly that the request is easie to be graunted, considering his abilitie, & that

that in a more difficill thing, his liberality is ordinarily expressed. Fourthly, to promise recompence; as thanks, seruice, &c.

*The Example.*

I haue knowne of long time (most renowned Doctor) your zeale towardes the poore louers of learning & knowledge, which you manifest by imparting to them not onely your doctrine most effectually, and with liberall minde, but also doe not spare to distribute euen to y<sup>e</sup> vnknowne your temperall faculties, wherein you shewe your wisdome, and worthinesse, getting thereby praise in the world, diuine grace, and innumerable merites. You knowe (right skilfull Doctor) that I haue a long time sailed in the deepe Sea of Theological facultie, ordinarily hearing your sacred Lectures, but the want of booke doth much hinder me from profiting in that sacred science, & I haue no assured recourse but to your liberality, without y<sup>e</sup> which I should be constrained to frustrate my indeuour, & to abandon my studie. The matter is not greatly difficill vnto you, to aid me in this great affaire & vrgent necessitie, no more then the will,  
and



and may : for you haue in like manner kept diuers other from falling downe, and haue erected them to high dignitie. For this cause I beseech you to lend me your booke of Sentences, that I may escape the perils of diuers vncertainties, & darke ignorances: and in so doing, I will not shew my selfe vngratful towards you, in ministring such thanks, as for me is possible.

*Howe to answere granting a  
temporall benefite.*

**H**E that will aptly answere Letters, requiring a temporal thing, must diuide it only into three parts. First, (for the getting of good will) to declare vnto him to whom he writeth, that he is affected to pleasure him, and to doe him seruice.

Secondly, it shalbe good somewhat to praise the gift or graunt, but without boasting or vaine glorie, declaring that it is not onely done, for that the graunt is profitable: but also, for that hee perceiueth such a graunt to be acceptable and pleasant vnto him to whom hee writeth; and that therefore he desired to doe it for him.

Thirdly, (in offering the gift or grant) to  
declare

declare himseife to be readie, to doe any thing that hee knoweth might pleasure him.

*The Example.*

**T**He Letters that I haue lately receiued from you (my singular and perfect friende) haue giuen me great comfort and inward recreation: for amongst the cares and weightie businesse wherewith you knowe that I am ordinarily occupied, I take pleasure and consolation to heare of your newes, & chiefly that you should be studious, to the end you might attaine to the perfection of a skilfull and learned man, which thing I coniecture will come to passe: for I see fewe that in studying are more diligent then you, wherein you inploy your selfe by continuall vigilation, not loosing one Lecture or disputation.

You write vnto me, that I shoulde sende you my booke of sentences: and seeing the earnest affection that you haue to profite in learning, as you haue written vnto me, I doe earnestly and with a good will condescend vnto you, and (fauouring your request) I sende you by this bearer the saide booke, to the end that  
hauing



having receiued it, you may studie at your pleasure and for your profite: which shalbe greatly to my contentation, especially if God so graunt, that I may once see you a worthy doctoꝝ in that facultie. And I instantly desire you, that if in any other matter you haue neede of any thing that I may helpe you withal, that you would not spare me, but commaunde it, and by Gods grace I will accomplish it with good will, &c.

*Howe to giue thanks for a Temporall  
gift receiued.*

**T**O render thanks for the gift of a thinge receiued, the Letters must be deuided into three parts. First to get beneuolence, by reason of the thing giuen. Secondly to get beneuolence by reason of our selfe, saying: that we haue neither wit, abilitie, goods, noꝝ any other thing sufficient, to answere vnto the gift and good wil, &c.

Thirdly, to render thanks in the best sort that we can: offering all things at his commaundement, &c.

*The Example.*

Con,

**C**onsidering with my selfe your great  
 liberalitie (right reuerend Doctor)  
 and waying the magnificence of the gift  
 which it hath pleased you to impart vnto  
 me, I knowe not (as one altogether aba-  
 shed) what thing I either might, or ought  
 to doe: For if I shoulde not render you  
 great thanks for the good turne that you  
 haue done me, I were worthe to be no-  
 ted of too much ingratitude: or if I should  
 take vpon me to thanke you, all my words  
 would not be able to suffice that which  
 my heart willethe & desireth: whereupon  
 I should by good right be reprehended of  
 ignorance. This notwithstanding (wor-  
 thie Doctor) though I cannot set forth  
 in effect, that which with a good heart I  
 would, (for the which I holde my selfe  
 bound vnto you,) let it suffice for this  
 present, that I confesse, neither to possesse  
 nor haue any thing, which is thankes-  
 worthe, saue onely the good will, which  
 with his small power doeth most humbly  
 thanke you. Doing you to vnderstand, y  
 as long as I shall liue, I will remember  
 your beneuolence & liberality, wherein I  
 will imploy my humble petitions to pray  
 vnto God for your good prosperitie and  
 health:



health: for I knowe no other thinge wherein I might better profite you. But if God so prouide for me hereafter, that I may, you shall finde me readie to imploy my selfe for you, euen as I knowe & confesse that you haue vsed your liberalitie towards me, &c.

Heere are to be noted fixe considerations of thanksgiuing, which may take place as well in the iudiciall gender, as in the deliberatiue: for thanksgiuing is a kinde of recompence: that is to wit, wee must consider the benefite and thinge giuen, him that giueth it, the time, the qualitie, the value that is demaunded, and the estate of him that demaundeth. Concerning the gift or benefite, there is to be considered, whether it be great or small, pleasant or painfull, priuate or common, easie or difficult, much or litle, good or bad. As touching him that giueth, there is to be considered his liberalitie and custome of giuing. Also for the time, whether we haue extreme necessitie, and that none other of our friends either did it not, or knewe it not, could not, or would not doe it. And that without hope of succour, as a chance vnlooked for, he did vs that benefite.

And

And as for the qualitie, whether he did it for our profit or his own, whether by fortune or of set purpose, whether with a free heart, or partly by constraint, or otherwise. As concerning the value, it is by comparison, as to consider, what it is that is demaunded, how much thereof is granted, whether part, or all: and so to make comparison together of the demaunde & the gift. And as touching the estate, it is to be considered what manner of persons they be which demaund, for what cause, &c. Moreouer, it is to be considered and noted, that he which demaundeth recompence for seruice done, or such like, hath three common places. The first is by amplification of the benefits & good turnes that he hath done, of the paines and losses that he hath had in doing him good and seruing him, and then annihilating and counting nought worth any reward that he hath had; as to say thus: I haue serued you at mine owne proper costes, I haue consumed my youth, I haue destroyed my selfe for you, and yet haue I beene nothing recompensed. The seconde by comparison, as thus: You haue heretofore done me some pleasure, but that doth  
nothing



nothing appoche, nor is not worthe to be compared to the benefite and seruice that I haue done you. The third is by demonstration, as to say thus: Do you well vnderstand that from henceforth there is no man that will do you seruice, nor keep promise with you, except you satisfie me, and therefore if you do not, I will declare it vnto euery one. Now he that will denie such benefits done, or at least not recompence them, may aide himselfe by the three reasons aforesaide, in the confuting them, first by amplification, saying thus: A man ought not to giue vnto wicked persons any good or excellent recompence: for the paines of a villaine are to be made no account vpon. By comparison, saying: If any by their vertues haue had any benefite, the other vicious may not looke to haue like recompence. By demonstration, in declaring that men are more couetuous of monye then of vertue, and that for a mans monye hee may alwaies haue seruantes more in number then vertuous. Moreouer recompence or remuneration is made in three sortes, by will, by worde, and by deede, By will when the facultie, the time,

time and oportunitie are not: and yet there remaineth in the man a perpetuall memory of the good deed which he hath receiued, and would gladly render pleasure for pleasure, or better. By worde, when in giuing thanks for the good turne which hath beene done vnto vs, we binde our selues to doe all seruice to our benefactor. By deede, when beside the thanks of wordes, we recompence the benefactour with goods, with giftes, with seruice, with mutuall loue: or at least, by offering to satisfie.

Thus much haue I thought necessarie to be expressed in this place, and now it is time to enter into the stile of Missiue Letters, vnder the demonstratiue gender.

*Howe to write vnder the demonstratiue gender, in the praise of some one*

**T**O write in the praise or commendation of any man, in such a respect, the Letter must be seuered and deuided into three partes. First, to declare the insufficiency of our wittes, as not able to describe the vertues, merrites, and praises, which  
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belong



belong vnto him, for whome wee write, which we must say doth surmount all eloquent Rhetorike, or other manner of writinge: afterwarde must be expressed some excuse or cause that moued vs to write. Secondly, wee must begin to declare one of the vertues of him whom we would praise, and consequently with other generall causes, saying that of such vertues and graces he hath such number, that we were scarce able to receite them in many daies. Thirdly, that those thinges which we haue writen, are but smal matters in comparison of those that we might write, and that it is no flattery nor adulation which we write, &c.

*The Example.*

**A**lthough (right honorable Lords) I haue taken vpon me a thing very vnfit for my rude and small vnderstanding, that is, to expresse by my Letters vnto you (noble Lordes,) the praises and noble vertues of N. which are such, and in so great number, that I knowe not at which of them to beginne: for the least (which is not little) surmounteth all manner of writing, and that such a personage cannot

cannot be counted too much worth, nor be too much extolled & magnified. This notwithstanding, according to my simple & rude manner of writing, I haue ventured to write vnto you of his most worthy praise. In the first place, I promise and assure you, that amongst the noble, expert, valiant and hardie men, he hath alwaies beene the chiefe: for if there bee question of worthines as well of body as at weapon, if there be questiō of strength, and therewithall of warrefaring prowesse, be it on foot or on horsebacke, alone or in companie, at an assault or in a garrison, or if I should speake of doctrine both morall and politiqne, yea or diuine, in all these and such other things, he (as it were a very mirrour and spectacle) amongst birdes is an Eagle, amongst fishes a Dolphin, and amongst men a very Hercules. For counsel of the citie and politiqne affaires, there is not the like: who is (and will be) to your citie no smal adoznement, whereby you shal get great renoune, and strangers the light of most euident example. And because that my too rude vnderstanding knoweth not the maner how to write the tenth part of his



vertues, and that my letter should be too long and tedious, it may please you to be content, at this present, with this small writing: for I doe determine to write vnto you another time more largelye, and whatsoeuer I write, it shalbe nothinge but meere truth, deuoid of all feigning and flattery. And I aduertise you (my Lordes,) that so much the more as you shall knowe him: so much the more will you commend, praise, honour and esteeme it a great benefite, to haue had the knowlledge, acquaintance, seruice, aid, support, familiaritie, friendship confederation, aliance, recourse and companie of such a personage, &c.

*Howe to write vnder the demonstration  
gender, blaming or dispraising  
another.*

**T**O write in the dispraise of a man, wee must deuide our Letter into three partes. First, to get good will vnto our selues, declaring that in deede wee do not loue, neither that it is our common vse to write euill of any man, but that now we are vehemently vrged and constrained thereunto, &c. Secondly, wee must dis-

dispraise the partie in honest and couerte termes, & so placed, that it be not plainly perceiued that wee speake for enuie, anger, or such like : but onely that in verie deede the greate pride which is in him doth cause vs to say it, to the ende to abate his presumption, and to reforme him. Thirdly, wee shall excuse our selues towards him vnto whome wee write, that if wee haue written any thing vnto him which might displease him, wee suppose him to be wise ythought to know the truth, offering, &c.

*The example, wherein a certaine man writeth to Cicero, touching the conspiracie of Catiline.*

**I**T is not my custome, (learned Cicero, most renowned and worthe of honour,) by detracting and speaking euill, or blaming of another (as many do) to go about to get vnto my selfe praise and renowne, especially, when the bices of the other doe touch me nothing at all: in somuch that although I my selfe be slandered and greatly iniured by mine enemies, I suffer it patiētly, & hold my peace. But yet considering with my selfe the

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great



great treasons and conspiracies of Catiline, who ( notwithstanding neuer did me any displeasure,) seeing that he was determined as a traytour, to keepe the whole citie and country in subiection, by the ayde & support of strangers, I coulde not abstaine my selfe from declaring it vnto you, to the ende that the whole being knowne, ye might giue order, & conuenient remedie thereunto. I aduertise you (worthie Syr, and deare friend) that ouer and aboue the other innumerable vices, pettie treacheries, sleights & subtilties that are in him, he communicateth day and night with the cursed, peruerse, and wicked ribalds; ruffians, and rascal rogues of the towne, he prouoketh & corrupteth them with mony, & other damnable meanes, to conspire with him the destruction of the good & noble burgesles and citizens; with full determinate purpose to make a generall commotion, to slay the wise and learned gouernors, to fire their houses, to ransacke and spoyle their goods, and to doe all the execrable wickednesse that is possible. And this is now manifestly and notoziously knowne throughout the whole citie. For he now  
de=

declareth him selfe to be such a one euen  
 in vpon audience, threating them that  
 are in chiefeſt authoritie, in ſuch ſort  
 that they are constrained to flye, fearing a  
 greater inconuenience: therefore it is ne-  
 ceſſary (my ſingular friend) to giue poli-  
 tique order for the ſame, and that ſpeedi-  
 ly, to the ende that a greater euil doe not  
 enſue. I haue not writ this vnto you for  
 any hatred or enuie that I haue againſt  
 him, for ſo ſhoulde I doe wrong to com-  
 plaine of him, but that which I doe is in  
 fauour of the publique weale, & to moue  
 you (as a good and diligent Iudge,) to re-  
 dreſſe it by ſeuere iuſtice ſo farre forth  
 as is needefull, to the end that we may  
 remaine in ciuil peace and tranquillitie.  
 Requiring & beſeeching you to addreſſe  
 vnto me your noble deſires, that I may  
 accompliſh them according to my poſſi-  
 bilitie.

*How to write by manner of complaint or  
 lamentation for an iniurie receiued.*

**I**N ſuch a caſe we muſt firſt get the good  
 will of him vnto whom we write, by re-  
 ducing to his memory the cauſe where-  
 fore we are moued and prouoked to let  
 him vnderſtand of our eſtate. Secondlye,

we



we must make honest demonstration and recitall of the wrong that our aduersarie hath done vnto vs, by reprobuing him of ingratitude, or some other villanous vice. Thirdly, wee must require counsell, comfort, ayde, or demaund his aduice to whome we write, offering in like manner, &c.

*The Example, wherein Appian writeth  
to Caesar, of iniurie done him  
by Cicero.*

**T**he fervent desire and singular love which you haue alwaies shewed vnto mee (most mightie Caesar) doth constrain me to write vnto you my complaint, of an iniury which hath been done vnto mee, to the ende to obtaine of you some comfort: for I suppose that the iniurie doeth touch you as well as mee, considering the amitie and friendshippe betweene vs, which through firme and stedfast acquaintance ought to be common, as well in prosperitie as in aduersitie. And because that within this moneth I haue sustained very vncurtuous and dishonest iniuries, I could not abstaine from writing vnto you, to the ende  
that

that you might be a releener & comforter  
of this greuous trouble . You knowe  
(right renowned Caesar) the paines, tra-  
uels, diligence, & the great perils & dan-  
gers, wherein I haue beene for this wic-  
ked person, of whom I write vnto you,  
not onely for to doe him honour, but also  
profite . And when I was iudge, you  
know in what magnificence hee was re-  
ceiued of the counsell: yet now hath he  
forgotten al the good deeds & seruice y  
I haue done him. For, notwithstanding  
that I my selfe requested him, & also cau-  
sed him to be requested by men of good re-  
putation, to defende my cause, & to plead  
it before the Senat, yet he refused me, al-  
though he employed himselfe to the like  
for euery one: yea, euen for strangers, &  
them that he neuer knew, nor that euer  
did him any pleasure or seruice: yea, &  
that which is worse, (to doe me greater  
displeasure) he hath counselled my aduer-  
sary, & found cautels to plead against me  
in such sort, that I am depriued of my  
right. Behold y goodly rewards & recom-  
pences wherewith this wicked vngrate-  
full person hath payde me home, for ha-  
uing done him so much pleasure & seruice.

! Clauto



Unto thee (mightie and puissant Caesar)  
 I haue yet my remedie to appeale, and to  
 mooue thee of the vniust sentence which  
 hath beene giuen against me. Therefore  
 do I humbly beseech you that it woulde  
 please you to admonish him, that if (re-  
 maining and perseuering in his ingrati-  
 tude) he wil nat helpe me, yet at the least  
 that he doe not hurt me, which thing I  
 trust that in fine he will doe, if it woulde  
 please you to admonish or commaunde  
 him. And you shall charge me with your  
 affaires as I charge you with mine, &c.

*How to write when one friend comforteth  
 another in an iniurie received.*

**V**Hen we write to such effect, wee  
 must deuide our letters into three  
 partes. First, laying that wee are maruel-  
 lous sorne forthat iniurie. Secondly, wee  
 must shew him that for such an iniurie hee  
 ought not to vexe himselfe, adding the  
 cause. Thirdly, to comfort him, promi-  
 sing our aide, &c.

*The Example wherein Caesar comforteth  
 Appian touching the content of the  
 letters here before written*

I haue

I haue receiued thy Letters (right re-  
doubted Knight Appius) which haue so  
much grieued my hart that I cannot ex-  
presse the same: yea, I should haue su-  
stained the iniury which was done vnto  
thee moze patiently, if Tullie had done it  
vnto me: and verily I knowe how vnho-  
nestly he behaued himselfe in thy cause,  
before the Senate, who through corrup-  
tions, against God and iustice, caused  
thee to loose thy matter: which thing se-  
med vnto mee very strange at the first  
sight, to thinke how he durst doe it, consi-  
dering the great good deedes that thou  
hast done vnto him. For by that meanes  
in the iudgement of all good men, he is  
greatly bound vnto thee, and therefore  
they would scarce beleue that he would  
offende thee. But when I perceiued tho-  
rough thy Letters his greate mischief, I  
made it manifest vnto most of them, who  
are very ill content with him, and are as  
much displeased, and as sorie euen as I  
my selfe. But, Appius, when I consider  
the malice and iniquitie of Tullie, & that  
therefore in the end he shal sustaine moze  
dishonour and damage then the hurte  
which he hath don vnto thee doth amount  
vnto;



unto, I then reioyce & comfozt my selfe. For his ingratitude knowne, euery one will mocke and deride him, and will bewaile thy damage, and by that meanes thy honour shall increase: and in the ende my selfe shall haue victorie and glorious triumph to reduce him to thy seruice, shewing him his fault. And I promise thee, that I wil not cease, vntil such time that I haue reduced thee victorious, and ioyfull: and therefore I pray thee spare mee not in any thing that I may pleasure thee.

*How to write a Letter of complaint for  
a misfortune; demanding coun-  
sell or consolation.*

**S**Vch an Epistle or Letter must be deuised into three partes. First, to get beneuolence, declaring that the good love which we haue together, doth moue vs to write our mischance, thereby to haue consolation and comfort. Secondly, wee must declare the case. Thirdly, to demand counsell, ayde, &c. saying, that in him consisteth our onely hope, and desiring that we be not defrauded of our intent, offering our selues, &c.

*The*

*The example, wherein a father lamenting the death of his sonne writeth to a friende of his.*

**I** Would (my singular and deere friend) had it bene the good pleasure of our Lorde, that within these thre dayes you had bene here with other of my friends, to see the griefes, lamentations, weepings, and intollerable afflictions that I had & yet haue for the death of my sonne: for if you had bene present, I knowe for a certaintie that you would not only haue had compassion with mee and other my good friendes, but you would also haue much aided me & relieved me of my mortall griefe. But because it is impossible, as well for the time, & also for the distance of place betwixt vs, I haue thought good to write vnto you by these presents, the dolorous & grievous passions that since that day I doe intollerably sustaine, hoping that for the friendship which you haue had with mee since our youth, and which hath alwaies encreased together with our yeares, I might receiue from you some comfort. You know wel inough, & are wel aduertised of my pouerties, afflictions inconueniences, perils and daungers, where-



whereunto they are subiect in this mortall world, that beare charge in the common weale: and likewise, howe some in the midst of the multitude of their riches, do liue in tribulations, and are continually in sorrowfull and miserable troubles and variations. But as concerning mee, (to make a very heape of my ordinarie afflictions) I had one litle sonne, so sweet, pleasant and amiable, in whome I tooke all my comfort and recreation. For his onely presence, or his only speech, did oftē resolue me from my great fantasies, taking from me all melancholy, yea he was my onely pastime: but now I poure out teares of sadness so much the more, for that I know death hath bene cruel vnto mee, who thzough his enuie hath taken away my sonne, hee hath killed my onely hope, my consolation, my life, and him from whome came all my ioy: and therefore doe I now sustaine great griefe and melancholy, I knowe not where to seeke comfort, nor what I should doe, or say. And therefore haue I thought best to write vnto you, as to my singuler & perfect friende, to the ende that you might wayle with me, and that it might please you

you to giue mee comfort doing as you haue beene accustomed to doe : for you haue many times released mee from great calamities, throughy our good counsell and reconciliation.

*How one friend should answere another  
comforting him for his losse.*

**T**He Letter must be diuided into three partes. First, declaring the griefe that hee hath, which he esteemeth to be euen vnto himselfe in augmenting it. Secondly, to giue comfort by three, foure, or more reasons: concluding, that it is good to take comfort. Thirdly, to giue a certaine hope, offering to doe all things possible, and especially for his consolation.

*The example wherein one friend comforteth  
another, for the death of his sonne*

**I**Bitterly bewailed (my most singular and perfect friend,) & could not keepe in my teares, when I reade the Letters which you sent me, making mention of the death of your sonne. And I doe aduertise you, that I was constrained so to doe, for the good loue that of so long time hath beene, and is betwixt vs two, the  
F
which



which causeth me to feeble the like dolor & griefe that you haue in loosing the presence of a childe so well taught, and of so good a wit & entrance in good manners: therefore I maruell not, though in him lay all thy consolation. For I thinke that if our Lorde God shoulde not sende you aide and succour in so greate a tribulation, you would be consumed with weeping and wayling, and should die immediatly after him. Notwithstanding, though the providence that is in you, you knowe that a man ought not to bere nor greue himselfe beyond the limits of reason, by the which all consolation ought not to bee chased from the heartes of men: But if it were so that you were deuoid of reason, though the excessive dolor which you haue suffered to rule in your heart, (not considering that your Sonne was mortall, that you haue begot him mortall, nourished him mortall, and that hee is mortally dead, rendering the tribute of Nature even as it is appointed to euery one of vs) then shoulde neither my Letters nor consolation serue to any effect. But sith indeede you knowe well enough

nough, that both young and olde, yea e-  
uen you your selfe shall waite ripe and  
die. Cease therefore with such weepings  
and lamentations, which better be-  
seeme the female kinde, then a wise and  
prudent man, such a one as you are, and  
mitigate your strong passions with stron-  
ger reasons, in doing the deede of a ver-  
tuous man: employ nowe your wise-  
dome, seeing that it is time and needfull,  
to send that euerie one (yea they that  
knowe you not) may see to appeare in  
your person the constancie and patience  
which you haue tolde them to bee in  
you: I well remember I haue often  
times seene you reioyce in aduersitie, &  
therefore if you should nowe shewe your  
selfe otherwise, you should giue occa-  
sion to thinke, that it were your custome  
at sometime to reioyce, and afterwards  
bitterly to sorowe. The remedie against  
such mutabilitie and vnconstancies, is  
equally to sustaine all prosperous & ad-  
uerse fortunes. Therefore at my re-  
quest, let not so many vertues which are  
in you, remaine deuoid of patience,  
I knowe that you vnderstande this,  
and a thousand other good reasons meete



for such a purpose, better than I am able to speake or write them vnto you, yea you your selfe haue accustomed to comfort your friendes beeing in aduersitie in like or better sort. And I aduertise you, that this which I write vnto you, is not to instruct or teach you, but onely to giue you to vnderstand, the great good will y I beare vnto you, and that I would according to my possibilitie, pleasure you with body, goods and counsell, without sparing of any thing.

*How to write Letters, being in exile, vnder hope to obtaine restitution, aide, counsell, or comfort.*

**V**E must diuide our Letters, into three parts. First, to purchase the beneuolence of the person vnto whome wee write, hoping of his loue and prudence, by the which he may vnderstande, that such a fortune is common to all men. Secondly, to shew the good deedes that we haue doone to our country, or vnto him by whome we are exiled: neuertheless, not vsing any arrogancie, but to the ende that wee may euidently shewe that we are wrongfully exiled, then shall wee

declare through whose iniurie it was, as by our enemies, &c. whom we know doe hate vs in that they shewe vs ingratitude and iniurie: Afterwardes, wee must saye that we hope to haue vpright iustice, by the which wee shall obtaine honour, and our aduersaries be confounded and punished. Thirdly, wee must thereupon demand aide and counsell, recommending vs and our matters to our friende, which we willingly present vnto him.

*The Example, wherein Cicero lamenteth to Lentulus, that by the hatred of Clodius he is exiled.*

**I**T is my custome (my singular friende Lentulus) when there happeneth vnto me any aduersitie, to haue recourse vnto my friendes, for their aide, counsell, and consolation. Therefore vnto you, whome I repute not onely my friende, aboue all other most especiall, (so that you esteeme my aduersaries to bee yours) I haue thought good to write vnto you of a misfortune, which through malice is happened vnto me: to this ende, that by your aide and counsell, I might in so great an euill finde some



for such a purpose, better than I am able to speake or write them vnto you, yea you your selfe haue accustomed to comfort your friendes beeing in aduersitie in like or better sort. And I aduertise you, that this which I write vnto you, is not to instruct or teach you, but onely to giue you to vnderstand, the great good will y I beare vnto you, and that I would according to my possibilitie, pleasure you with body, goods and counsell, without sparing of any thing.

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de-

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comfort and remedie. Euery one know-  
 eth, and it is common enough to all men,  
 what great paines, trauels, and charges,  
 I haue willingly sustained, to illustrate,  
 defende, and preferre the publike weale,  
 in doing whereof I haue bestowed not  
 onely my goods, but also my time and la-  
 bour, which leauing vndoone, I might  
 haue profited in other greate affaires.  
 True it is, that in so doing, I haue obtai-  
 ned honor, but you know, that the wicked  
 do alwaies maligne the good, and cannot  
 suffer vertue to haue place: for through  
 their wicked sleights and subtilties, they  
 haue so preuailed, that all the profit and  
 commoditie that I deserved, and had of  
 the publique weale, I haue nowe in one  
 houre lost it quite. Against me is raised vp  
 this wicked (and hated of God and the  
 world) Clodius, vnto whome I haue done  
 many good deedes, wherof (as vngrate) he  
 wil not remember himselfe, but shewing  
 his malice, doth render me euill for good  
 going about to put me to death: for hee  
 hath inuented a thousand fictitious and  
 dreames before the Senate, and with his  
 false wicked witnessses (like vnto him-  
 selfe,) hath so wrought, that I am ban-  
 nished

nished and sent into exile: whereby I am fallen into such sorowe and grieve, that I nowe esteeme death to bee much sweeter, and lesse painefull, then to live in such torment. And certainly it were impossible for me to live any longer, if there remained not unto me a certaine hope, which comforteth me, that is, that a time wil come, wherein the trueth shall be known, and my honour also wholly restored, and then shall I have an ende of these evils.

And to the ende that you might hasten this time, I pray you herein, giue mee aide, comfort and counsell, for of you onely I require and demaunde it, offering unto you reward and gift of me, my familie, and goods, with humble commendations.

*How to comfort our friende in his exile.*

**V**Pon such an occasion we must divide our letters into three partes. First, must be declared the grieve that wee sustaine for the aduersitie of our friende, which we must say to be euen our owne, by reason of our mutuall loue. Secondly, we



must get the beneuolence of his person , by praising his great wisdom and vertue , declaring vnto him the vices of his aduersarie, who through enuie hath bene the cause of his exile . Thirdlye, we must put him in hope shortly to retorne, and to be restored to his honour , with promise to employ our selues to the vttermost of our possibilitie.

*The Example, wherein Lentulus comforteth Cicero, who through the malice of Clodius was exiled.*

**I** Cannot giue thee to vnderstande by writing ( my singular friende Cicero ) nor expresse vnto thee by any meanes , what and how great dolour and sadnes I had , when I first conceiued by your letters , that this false and wicked Clodius, through hatred and ill will had banished and expulsed you out of your worthy Citie. And certainly my friende, I am not onely sorie for your aduersitie, euen to the very heart: but also , when, & as often as I remember, that hee y hath done so many good deedes to his country. is through enuie exiled : then gusheth from mine eyes such a spring of teares and in  
sa

so great aboundance, that by good similitude they may rightly be called a very river, for the great loue that I haue to you. And for a truth, it would be so continually with me, if I were not restrained by thinking that through great wrong, and to the great dishonour of them that did it, you are thus exiled. Lorde God, it is well knowen vnto them, what humanitie and gentlenes you haue shewed them, in so much that to none (were hee neuer so base,) you haue at any time refused your paines and labours, were it for the weale particular or publike, but with a certaine deliberate benignitie haue studied to please all, without vsing any refusal, disdain, or arrogancie, which are vertues worthy of great praise, commendation, and reward. And yet through the enuie of a mischieuous flatterer, a seducer of the people (hauing nothing misdone) are sent into exile, euen as though you were a traitor or malefactor: but the violence that is done vnto you, and the villanie of Clodius will haue an end, for they cannot all waies endure. Therefore my deare friende, take vnto you a good courage, and setting aside sundry small

cou-



conclusions, which can but smally hurt, haue a good hope, and consider that ill lucke cannot alwaies continue in one place, for fortune is mutable in her deeds. Consider that you haue yet many friends: and though there were but onely I my selfe, whome I thinke am not one of the least, yet I would hope, by the helpe of God that within short space the malice of Clodius should be vanquished, and the truely known: and for my part I wil spare nothing, to the ende that in short time you may be restored vnto your former honours and dignities, & he shamefully detected and punished.

*Howe to write expositive letters, certifying our knowledge in a matter.*

**V**When wee write Epistles or Letters, giuing to vnderstand of the truely, notice or testimonie of any thing, wee must part our Letters into three partes. First, to get beneuolence towardes our selues, declaring that all is for the loue of iustice and veritie, to the ende that the innocent and iust be not oppressed, and that for the great loue that we beare vnto him, to whom wee write, we testifie the  
truely

truth of that which is demaunded. Secondly, vve must declare the full circumstance of the fact. Thirdly, vve must saye, that vve haue certified that, vvhich vvee knowe of a veritie, and that if vvee shall knowe any more hereafter, either of that or of any other matter, wee will gladly shewe him that pleasure, as to manifest the same vnto him.

*The Example, wherein Cicero testifieth vnto the Judge, that Clodius was at Rome, the same day that the sacred things of Vesta were violated.*

**I** Am requested by you (Judges of equitie) to say that which I knowe concerning the controuersie betweene the honest order of the Matrones of the one part, and Clodius for the violence of the sacred things of the good goddess Vesta on the other part: to wit, whether the day of the same violence Clodius was within Rome. Although (my Lords) that I desire not to hurt any person, but desire iustice & equitie to be rendred vnto euery one: yet to cause the same to be obserued & kept, I would rather choose to die, then  
to



to conceale the trueth. My Lordes, therefore I aduertise you, th at the day of the saide violence, towards morning I sawe Clodius in the fiede of Mars, & about seuen of the clocke in the euening hee supped with Pompeius, and almost all the day I sawe him about the temple of Caesar, and about thre of the clocke in the afternone he went hastilie into his house, yet notwithstanding I knowe not wherefore, &c. This which you desired to vnderstand of mee (my Lordes,) I haue written it vnto you according to the pure veritie: and if you knowe any other thing, wherein I might doe you seruite, you haue me to commaund, and I to obey and doe it.

*Howe to certifie some newes lately happened.*

**T**O certifie some nouell or newe thinge, the letters must be diuided into three parts. First, we must purchase beneuolence to our selues, declaring that we are inclined to write vnto him, as vnto our friend, of newes which happened, as well in publike affaires, as in priuate: for wee knowe well, that he taketh pleasure to heare of them. Secondly, shall bee declared

red the matter or history, be it of battell, peace, or other businesse, Thirdly, wee shall say that which we haue written vnto him, was not to haue beene left behinde without aduertisement, promising him that he will not complaine of our labour in writing alwaies vnto him like newes, prouided, that we knowe them to be acceptable vnto him.

*The Example, wherein one friend writeth to another of newes at the Court.*

I Knowe (deare and perfect friende) the great desire that you alwaies haue to vnderstand and knowe the thinges that are done in the Citie of London, for the priuate and the publike affaires, wherof you are a very pillar, and cannot long absent your selfe. but that your absence shall be lamented, for the good loue and godly fauour that you alwaies beare vnto the common weale, in such sorte that your heart cannot be contented, except you be aduertised by some of your friends of the newes that daily happen. Therefore to pleasure you, and to doe you agreeable seruice, euen as I am bounden; I haue thought good to write vnto you, that



that, which is lately happened since your departure. Upon Tuesday last in the morning, newes were spreade abroad about the whole Citie, and euen vnto the eares of my Lords of the Court, and of the Citie, that there was in this Citie great aboundance of Russians, and other such hurle butlies of wicked people, called roagues, who in the night time make and commit many execrable crimes throughout the Towne. Through which occasion, the Counsell assembled did deliberate to knowe, what was to be done: and after all other opinions, there was ordained a newe watch of the Burgeses and inhabitantes of the Citie, and that euery one shoulde hange forth lanterns and candles, to giue light in the night, and that vpon greate forfeites: which is doone according to the ordinance, &c. Moreover, &c. Thus haue I written vnto you the newes, which I knowe at this present, and if there come vnto my notice any other thing worthe to bee knowne, I will write it vnto you incontinently, not thinking much of my travel, as wel in this, as in other things, by the which I may pleasure you: recom-  
men-

mending me vnto your good honour.

*Howe to aduertise one, of the conditions of another.*

**L**etters to aduertise the conditions or manners of any person, must bee diuided into three parts. First, wee must get beneuolence to the person of whome wee write, saying that we haue done our diligence to inquire of the manners, and to haue knowledge of the persons, or of the thing thereof wee intreate: but if wee should write of our selues, we must then omit the first part, and in steade thereof, purchase beneuolence to our selues, excusing vs (if peraduenture wee say any thing of our selues,) that it is not for arrogancie, but euen onely to make vs to be knowne vnto him, that desireth to vnderstand what we are: and that done, goe forward with the third part as before. Secondly, we must make recitall of the manners and conditions, &c. Thirdly, wee shall say, that this is all that we knowe at this present, of the person or of the thinge being readie to inquire more, and also to cause it to be manifested vnto him, offering of our selues, &c.

*The*



*The Example, wherein Cicero declareth vnto Caesar, the conditions of Appolonius, Orator of Rhodes.*

**T**here is nothing so difficult, weighty or painefull (Noble Caesar) which with a free heart, for the loue of you I would not take in hand, through the singular & effectuall good will which I doe beare vnto your most noble Maestie: and thereunto I feele my selfe bounden, by meanes of the benefices and gratulations that you haue done, and still daily doe vnto me. You haue written vnto me that in all diligence I should enquire of the maners and conditions of Appolonius of Rhodes, and that I would write vnto you the veritie. I doe you to vnderstande, that in the iudgement of all them that knowe him, he is a singular man (not onely in Rhetorike, but also in Philosophie) and both get by his workes an immortall fame. And I certifie you, that when he departed from Rhodes, hee went vnto Athens, and there founde not his like, in so much that the Students saide, he was a second Pallas, yet once againe descended from the braine of Iupiter, into their Citie. Many other things might

might I write vnto you of him, but wherefore? For whosoever you shall inquire of, you shall finde them to haue the like good opinion of him: so that if you cause him to come to the citie, you shall doe a singuler commoditie, not only vnto your selfe, but also to the whole common weale. And if you will that I shal doe any other thing for you, behold I am altogether readie to please and obey you, recommending mee once againe vnto your good grace.

*How to write a Proficiat or Congratulation, for an office, or Dignitie,*

**V**Hen a man hath obtained an office or benefite, or any other commoditie by his good fortune, and that vvee would shewe our selues to be ioyfull of it, vve must deuide our letters into three parts. First, to shewe beneuolence to the person vnto vvhome vvee vwrite, vwith commendation of his merites & vertues. Secondlie, to declare our affection by the vvhich vvee do participate of his ioy. Thirdlie, to pray vnto God that the same dignitie, office, or fortune may bee vnto his profite, and perpetuall praise, offering



our whole seruice, &c.

*The Example, wherein one friend reioy-  
ceth with an other, of the office that  
the king hath giuen him.*

**I** knowe not whether vnto mee or vnto  
you (singular friend) I ought to saye  
Proficiat, for the office which through  
your vertues and speedie diligence you  
haue obtained of the King and I assure  
you that the commoditie, honour, yea, &  
gloze (if it be lawfull to gloze in well  
doing) are of no small estimation, sith in  
so young age, you haue abtained such dig-  
nitie, and so surpassed the merites of  
your elders, whereof I ought much to  
reioyce: for from henceforth your ver-  
tues shall be manifested, and my honour  
and estimation shall increase. sith now  
I haue such a friend, who through the  
brightnesse of the gloze happened vnto  
him shall drive from mee the darknesse  
of griefe and shall cause mee to haue good  
participation of his honor, ioy, and com-  
moditie. Much good do it you therefore  
this dignitie, which you neuer obtained  
through ambition but onely through the  
vertues that are in you, for the which  
there

there are yet greater benefices due vnto you. And as for my parte, it is not without cause that I reioyce, for the benefices of fortune are common amongst friends, and causeth the loue which is in both their bodies to haue but one spirit, and in both of them is perceiued but one onely minde. I beseeche God that you may still prosper and goe forwarde from good vnto better, and that by your vertuous faith you may purchase immortall glory, and as long as you liue to remaine in his holy fauour & grace.

*Howe to write Letters reioycing for  
our friends health or safe  
returne*

**I**F your friende haue recouered his health, or bee safely returned from his journey, in such a case our Letters must be deuided into three partes. First to get beneuolence of our owne behalfe, for that wee were fore afraide of his sickness, or that there shoulde happen vnto him any misfortune or aduersitie abroade in his voyage, Secondly, to declare the ioy that we haue had of his amending, or



returne, praying vnto God to keepe him from all euill, Thirdly to offer our whole seruice, &c.

*The Example, whereth one friende reioy-  
ceth of an others recovery to  
health.*

**I**T is not possible for me to write vnto you, neither is the heart of man able to thinke, (my singular and perfect friend) what sorrow and griefe I had, when it was reported vnto mee, that you were greuously sick, and in greate danger, for then me thought y I euen felt your sicknesse, through the good will and loue that I beare vnto you, and would gladly that my sorrowe might haue diminished or eased your passion. But by such, and like meanes as I had great sadnesse and griefe, for the first newes: euen so now I haue inestimable ioy, for that it is tolde and affirmed vnto me, for a certaintie, that you haue wholly recovered your wealth and welfare. I giue vnto you the *Proficiat tibi* (my singular friend) for such a treasure recovered. and beseech our Lorde, that he will preserve & keepe you in as good & long health, as I would  
with

with euen vnto mine owne person . And  
I giue you to vnderstand , that y N. M.  
and all the rest hereabouts, are (thankes  
be giuen to God) in good health and wel-  
fare, prest & readie to accomplish what-  
soever you shall request or commaund.

*How to exhort to vertue and  
good manners .*

**T**O exhorte vnto vertue and goodnesse  
be it to auoide griefe, or to get profite,  
the letters or Epistles must be parted into  
foure partes. First , to obtaine beneuo-  
lence, by reason of the matter, declaring  
how worthie it is, how profitable and ne-  
cessarie for him vnto whome wee write,  
and then , that it shalbe worthie praise  
for euery good man so to doe. Secondly,  
shall be expressed the thing to be possible  
and easie to bee done. Thirdly, that it is  
verie necessarie for him to doe it, and if he  
doe it not , that there may happen vnto  
him dammage and dishonour. Fourthly,  
and finally, to declare what is to be done:  
and this latter part may be placed in such  
order as shall seeme good vnto the in-  
diter.



*The Example, wherein a friend exhorteth a young man to obtaine  
vertue.*

**T**here is nothing in the world (wittie  
young man) that more profiteth as wel  
to attaine to common as private passi-  
ons, nor which causeth more to aug-  
ment, to get honour and good renowne,  
then the trade of good manners and ver-  
tue: for by that meanes the wise not on-  
ly in their houses, haue taken a forme of  
regiment by good order keeping, but also  
kingdomes and publique affaires are by  
them gouerned, maintained, and aug-  
mented. Beholde the Atheniens, the Ro-  
maines, and diuers other, haue they not  
alwaies flourished, when vertuous and  
wise men had the gouernement of their  
publique weale? And further, I may wel  
say that a man which hath vertue in him  
doth shine with such a grace, that he may  
easily bee exalted and eleuated from base  
estate into high honoz, and get immortal  
praise. For this cause, & for the singular  
loue that I haue vnto you, I haue wil-  
lingly thought good to mooue and stirre  
vp you courage to the attaining of ver-  
tue, considering the good disposition, and  
the

the beginning of a good spirite that God hath indued you withall, whereby you surpasse all other your companions: not that I do mistrust the courage that you haue to studie, but moze and moze to animate you in your good purpose: Neuerthelesse (my well beloued) I consider, y<sup>e</sup> your studie is somewhat difficill, but I assure you that the fruite thereof is verie profitable, whereunto a man may soone attain without great paine. Theresteth but onely to haue a desire to become a wortheie man, & a good courage to studie well, especially in good sciences to accustomme to good manners, getting wisdom and vertue, & by this means shall we please God, be beloued praised & honoured of men. Therefore I beseech you, my friend, loose not your young yeares in idlenesse, which leadeth the blinde to all gluttonous voluptuousnes, and maketh a man weake, ignorant, poore, vafortunat, full of shame before olde age commeth, which is altogether vnprouided for, & too late to be remedied. Moreover (my well beloued) consider, that in this citie there is great neede of wise men, for to gouerne the publike affayres: and if



you doe your endeavour, there is no man liuing that hath a better meane than you haue, considering the place and house from whence you are descended, and the faculties that God hath giuen vnto you.

*How to dissuade our friende from reioy-  
cing vnadvisedly, or foolishly.*

**I**f wee intend to dissuade a man, that he reioyce not vnadvisedly, or that he doe not a thing which hee thinketh to bee good, and is not: then must wee deuide our Letters into foure parts, as before. First, shalbe declared the disprofite of the thing, if he do it, and how it may be hurtfull, for that it is vniust and dishonest, not agreable to a good man. Secondly, that he cease and desist from his purpose, declaring vnto him what he ought to doe. Thirdly, how easie it is to leaue it. And finally, howe necessarie it is to doe that which we counsell him, offering &c.

*The Example, wherein Cicero dissuadeth  
Curio from reioycing that Caesar  
is made Emperour.*

**T**he common opinion of all Philoso-  
phers and wise men, woorthie Knight  
Curio

Curio) is, that there is nothing more vn honest, vniust, and pernicious, then to reioyce in the destruction of the publike weale: and he is so much the more wor- thie to be blamed and dispraised, as for to opresse woulde receiue praise, or glo- risie himselfe with priuate vtilitie, sith that for the preseruing of the publique weale, wee ought to hazarde our selues euen to the very death. And I under- stand that you reioyce (euen to the better- most) for the victorie of Cæsar, in such sort, that it is openly perceiued, and can- not therefrom withholde your selfe.

Wherefore I greatly lament your sim- plicitie for suffering your selfe to fall in- to so great an errour, as to reioyce in your own ruine, your parents & friends, your citie & the whole common weale.

Therefore I earnestly request and pray you to leaue off this vnconsidered & im- moderate delectation & reioycing. And notwithstanding all this, I haue so good an estimation of you, that I thinke you are not deuoid of sense, but that shortly you will perceiue your errour, and con- uert this foolish ioye into bitter mour- ning, considering the euil that followeth.

For



For like good and loyall burghesses, you may well thinke, that the whole libertie is conuerted into miserable captiuitie, the which to recouer, euery one ought to expose himselfe euen to the verie abandoning of his life and goods. And therefore in all calamities, miseries and troubles it is not necessarie onely to remedie this your such reioycing, but it is also very conuenient and decent to bewaile and lament continually the damage of your country, of your nation, & of your citie; whose execrable ruine is now begunne, and from day to day, will greatly increase through the multiplication of most wicked people and many other apparant miseries and greuous perditions which wilbe executed sooner than you thinke for: the which to auoide (all other remedies fayling) it were rather to be desired to die than to liue. Cease therfore to reioyce, and begin to lament your publique weale: and if you haue no pitie of the publique weale: yet at the least haue pitie of your neighbours, and of your owne selfe.

*How to write letters exhorting  
to lamentation.*

Be

**B**E it for misfortune priuate or publique, the letter must bee deuised into foure parts. First to say that it is both iust and honett to bewaile the aduersitie of our friende, or of the affaires of the publique weale, seeing that in such a case the calamities are, as it were our owne. Secondly, to shewe the cause, thereby to moue lamentation. Thirdly, to exhort to bewaile it. Fourthly, that it is necessary so to doe, to the ende that after the griefe & affliction, remedie may bee sought promising to do for him.

*The Example, wherein Cicero exhorteth  
Plautus, to lament the oppression of  
the publique weale.*

**W**E are constrained (my friend Plautus) as well by diuine as humane right, next to the honour of God, so expose and venture all that wee haue for the safegarde of the common weale, the prosperitie whereof ought not onely to reioyce vs. but also the aduersities thereof ought to cause vs to lament, and grievously sorrowe, euen as our owne: yea, and further wee ought for it to hazard our life vnto all daungers, for to pre-



preserue and defende it. This hath caused me to write vnto you, for the miserable state of our desolate citie, to this ende, that you should lament with me, & bewaile our ruine and perdition. And for the first you should vnderstand, that I am dismissed and depriued of the dignities and authorities, wherein I shined in the Senate, through the malice & iniquitie of Cæsar, who causeth himselfe to be called the Monarchall Emperour and hath not only chased awaies the fathers & Senators, but also from great & small both taken awaie the name of libertie. Who can be of heart so hard, to abstaine himselfe from teares and lamentations, sith our libertie is thus lost? What re- steth there now, but that with mee and others, you bewaile, sorowe, & lament such misfortune? And if it be saide, that it is necessarie to augment my sorowe and powre out teares, in such sort that there may bee founde some manner of plaint, which may remedie our iniurie, by doing some laudable deede, I assure you, that with him that will enterprise it, I will not refuse that labour: but will hazard in all damages both head & life, & will

will be one of the foremost to haue againe  
and recouer the libertie lost.

*How to dissuade from sorrow.*

**V**Vhen wee write letters to dissuade  
from sorrowe and lamentation, we  
must deuide them into foure partes. First,  
to declare that it is dishonour and dam-  
mage, in such a case, to shewe him selfe  
sorrowfull, considering that euery wise  
man ought of dutie to shewe him selfe  
equall, as well in prosperitie as in aduersi-  
tie, and that the matter it selfe giueth noe  
occasion of griefe: and thereto may wee  
adde, if we will, a reason or two, whereby  
we may shewe him, that to continue to  
long in such sorrowe, it were dishonest.  
Secondly, it behoueth to inforce our  
selues to conuert the same sorrowe into  
ioye. Thirdly, to shewe by good reason,  
that he ought to reioyce. Fourthly, that  
it is necessary to leaue such griefe and  
sadnesse, alleadging some reason for the  
same purpose.

*The example, wherein Brutus dissuadeth  
Marcus Antonius, from sorrowing  
for the death of Cesar.*

A good



**A** Good man of duetie (my friende Marcus Antonius) ought not onely to loue the prosperitie of the common weale, but with all his power to aduance it, and being aduanced, to keepe and preserue it, and also for it to hazard his life, euen to the verie bloudshed, if it so be needfull: and he that doeth not so, is worthe of great repprehension, & greuous punishment, and certainly it is not laudable, but very detestable and dishonest, for a particular profite, to consume the publique profite, and he that so doeth, ought shamefully to be throwne downe to death and not worthe to be lamented, no not of his friends. But because I see, that for the death of Caesar, you powze out abondance of teares, therefore I not choose but much meruaile of you, sith you haue alwaies beene a loyall Burgesse, and that not onely the common wealth hath beene through your meanes augmented, but also vnto them that haue therevnto beene contrary, you haue alwaies been a rigorous hinderer, a strait Iudge, and an inuincible defender, more than though they had offended your owne person. Therefore take to you againe  
your

your olde custome, and be not greened for  
 y<sup>e</sup> death of so cruell a tyrant, whose death  
 all the world ought to desire and thereof  
 to reioyce, because h<sup>e</sup> had taken away  
 our libertie, and destroyed our publique  
 weale for his p<sup>ri</sup>uate pleasure. Ther-  
 fore me thinketh, that for such a death,  
 you ought rather to reioyce than to sor-  
 row. sith that by the death of so wicked  
 an vsurper wee are returned into our  
 former libertie. Deliberate therefore to  
 reioyce y<sup>e</sup> our selfe with vs. and take good  
 heede, that in our company you be not  
 perceiued to be sad in heart nor in coun-  
 tenance. I assure you that it is necessa-  
 rie so to doe for the auoiding of suspicion  
 in your person, praying you that if you  
 would haue any thing of me, doe but cō-  
 maund it.

*How to write inuectiue Letters, reprehending either friend or foe, for some crime, or negligence,*

**I**Nuectiue Letters must be deuised in-  
 to three partes. First, wee must get be-  
 neuolence of our owne behalte, saying,  
 that not willingly, but by constraint wee  
 haue written it y<sup>e</sup> to him, and that wee  
 haue



haue long time concealed it: but because he still continueth from euil ynto worke, wee haue thought good not to indure any more of so euill a man, whose wickednesse might doe great hurt. If it shoulde not be corrected. Secondly, we declare the matter wherof wee will reprehende him, in alleadging reasons fit for that purpose. Thirdly, if it be our friende, to declare it with gentle language, admonishing him louingly, and shewing the inconueniences which might ensue, if hee should hereafter doe any such matter.

And if he be an enemy, then to get beneuolence on our own behalfe, saying that wee doe not disdain him, nor that wee shoulde willingly any more inuey against him, to the end that he should not thinke that wee haue done that through hatred, which indeede wee haue vprightly done. Still reseruing to speake somevvhat more amply another time, vhen place and oportunitie shall serue.

*The example, wherein Cicero inuayeth  
against Lucius Catilina, who con-  
spired against the pub-  
lique weale.*

I knowe

I knowe not any thing, at this present,  
 ( Lucius Catilina ) wherewith I am  
 more intollerably greened, and which  
 is more painefull vnto me, than to haue  
 knowen, and to haue beene aduertised,  
 by the report of diuers through their let-  
 ters, that you haue conspired against  
 your country, the which to preserue, you  
 ought willingly, and with a noble cou-  
 rage, to choose euen the death. And in as  
 much more as the publike profite is to be  
 preferred before the particular, so much  
 the more it is a wicked and detestable  
 thing vnto him, that inforceth himselfe  
 to hurt it. And I assure you, had it not  
 beene for the great affection & loue that I  
 beare vnto you, I woulde rather haue  
 chosen to haue holden my peace, and to  
 haue passed vnder silence, than to write  
 vnto you of it: but I haue thought good  
 to aduertise you, to the end that of your  
 selfe you may iudge and know your fault.  
 What fury, rage, or rather diuclishnes  
 might mooue your heart to consent vnto  
 so horrible and brutish a matter? Where  
 is he that durst thinke, that such a dam-  
 nable crime could be committed by any  
 man? but especially by a Lorde, a Bur-  
 gesse,



gesse, and a neighbours sonne of the Ci-  
 tie? Are you of the Romane bloud? Dare  
 you vnto your neighbour, nay rather  
 vnto your selfe, put your hand for to shed  
 bloud? Doe you take pleasure to heare  
 young children weepe & noble dames la-  
 ment? and good old men discōforted? when  
 they and euen your owne parentes and  
 friends shal see the death of their fathers,  
 husbands, wiues, children, their goods  
 spoiled, their houses burnt and left deso-  
 late? Would you haue no pitie of the de-  
 solate Senate? Alas, haue at the least  
 pitie vpon the Temples and sacred pla-  
 ces, and set all these things before the  
 eyes of your reason, and consider what pi-  
 tifull end might follow. You may per ad-  
 uenture say vnto your selfe, I desire dig-  
 nities, honours, & authorites. Alas, what  
 authoritic, honour, or dignitie may a man  
 finde in the commonaltie desolated? in  
 the publike weale perished? in teares and  
 depopulation of the Citie? Certainly in  
 my iudgement, there are neyther digni-  
 ties, honours, nor authorities, but onely  
 those which are gotten by vertue: and I  
 knowe not any thing of greater utilitie,  
 or greater glozy amongst men, than to be  
 he

be vertuous in the publike affaires. Therefore are you greatly deceiued, if you seeke for immortall glory by oppressing the publike weale. Take good heed, least hoping and thinking to get name of immortall life, you loose not in a moment your temporall life, getting shame, dispraise, and dishonour for euer. Thirdly, cast off from you, I pray you, such vnclemencie, & apply your selfe to serue the publike weale, which may adorne both you and yours with great & precious riches, to the end that you being gently reconciled, may ioyfully liue with vs, in the quiet peace of the countrey, to your glorie and praise. And so doing, you shall finde mee alwaies readie to aide you, to the uttermost of my power.

*Howe to write repugning Letters, eyther to friend or foe, for charging vs with a fault.*

**L**etters repugning as well to friend as enemy, excusing our selues, or denying the matter, are made in two sortes: for if it be our friend, that per aduenture doth accuse vs secretly, it behoueth to vse modest language, by manner of excuse. But if it be our enemy, we must defende our



selues plainly and freely of the crime by him imposed, and in both sortes we must diuide our Letters into three parts. First, we shall say we are to be excused, eyther for that it is not so: or that through imprudence, malice, or enuie, he hath inuented that matter against vs. Secondlie, be it to friend or enemie, we shall say to our friend vnder correction, and to our enemie freely and stoutly, that he himselfe may be reprehended of the like case, or of the very same, yea, or else of a greater infamie, saying that he ought rather to haue regard vnto himselfe, than to intermeddle with blaming another. Thirdly, if the Letters be to our friende and vnder correction, we must promise neuer to returne to commit such a thing: exhorting him likewise to take heede vnto himselfe for the matter wherof wee haue informed him. If it be to our enemie, we shall plainly exhorre him to leaue off his detracting: and if hee continue, to say what he will, he shall beare what he would not. And if we write vnto a third, wee must pray him to admonish our enemie to holde his peace, and shall excuse our selues, saying that wee would not haue

him offended, although we haue spoken ill of our enemie: for it hath not beene for malice or ill will, but onely to cause his malice and ill report to cease.

*The example, wherein Lucius Catilina purgeth himselfe to the Senate of Rome, for the crime of conspiracie imposed against him by Cicero.*

**I**T is alwaies by custome and condition, ( notable Lordes and Fathers, ) to flie wicked detractors, and to haue in great horroz deuillish defamers, who like wolues rauish the good renowne of good people. And there is nothing that seemeth vnto me more detestable, more dishonest, nor more abhominable, than in the absence of a man to dilacerate and teare in peeces his honour? And against them doe I manifestly fight: this notwithstanding, I cannot hinder their serpentine and viperous tongues, from committing such iniuries. In number of whome, and of my flatterers, is this wicked enuieus serpentine Cicero, enemie to God and good men, and to the publike weale, who incessantly inuenteth newe dreames against me, I haue



refrained, as much as I coulde, to answer vnto his flanderous lies, because I would not be noted as he is, to be a babbler, and of dishonest language. And because that from day to day his venome increaseth, and is vomited out from ill vnto worse, vnder your corrections my Lords, and in your presence, I haue thought good to discharge me of two labours. The one, to answer vnto him, and to purge my selfe of the crimes by him falsely imposed against me: and the other, to giue you to vnderstande, and to declare to you his execrable manners, vices, and cursed conditions, to the end that you might heare and vnderstand his deceitfull and craftie engines, and not giue credite vnto his wordes. This wicked enuious and seducer of the whole publike weale, saith euery where, that I, who (without boasting my selfe) am loyall, haue conspired against my country and publike weale. This wicked stranger and sower of all sedition crieth against me, who am a patrone and member of the commonweale, that I would destroy it, euen as though the members should destroy the bodie. Is it credible? ought a man to be-

beleene it: And neuerthelesse hee publi-  
 sheth it as though it were true. I would  
 faine knowe by what coniectures, or  
 by what signes he could perceiue it,  
 if he would not say that he had dream-  
 ed it. But this wicked person turneth  
 such like and other euils as are in him-  
 selfe, vpon me. Certes my Lordes,  
 he is so stuffed with iniquities, that he  
 must needes burst and vomit out his  
 popson. He neuer did good in this Ci-  
 tie, he neuer loued any, but day by day  
 hee spieth howe hee may worke displea-  
 sure and damage to some good man or  
 other. Take heede therefore howe you  
 giue credite to this wicked and dam-  
 nable man. It is not yet long agoe  
 since hee came into the Citie, his feete  
 all dustie, and vnder colour of vanitie,  
 and of a little Rhetoricke that hee hath,  
 and which he vseth, hee hath conuerted  
 a great quantitie of poore people, whom  
 he hath by his art, fraude and deceite de-  
 spoiled of their goods, and by that means  
 is growen vp to great riches. Which  
 way shoulde there haue come vnto him  
 so many houses, possessions, seruantes,  
 and so lightly as hee hath them, had



he not spoiled and robbed the poore people: But by his vnrightheousnesse and riches he is become so proude, that he which is but newly come, would chase me out of my City, and destroy me. And of him surely I would say innumerable euils, were it permitted me to speak freely, and that I doubted not to displease you. For many times it doth good men more hurt to heare recited the euill of an other, than it doth the other himselfe, he being euill and wicked. Therefore, pleaseth it you of your grace, to deliuer your poore Citizen and Burgesse, from the false throte of this cursed serpent.

*How to write inuective Epistles of contention, reprehending another for ignorance in studie.*

**E**Pistles and Letters inuective of contention and dispraise, must be diuided into three parts. But in this case there are two waies, eyther to write vnto him, whome we minde to reprehende: or else better, to write vnto a third person, as, iudge, or arbitrator. First to declare that it is not our vse to moue controuerisie: for wee demaunde nothing but peace:

peace: Yea, and although that we be oftentimes iniured by our enemies, and that they ſay all the worſt they can, yet neuertheleſſe, we woulde giue to vnderſtande, that the inſolencie of our aduerſaries is ſo preſumptuous: and ſo tending to deſtroy our eſtimation, that we cannot any longer keepe ſilence, but haue thought good to write, to the ende that he might be iudge. Secondly, to expreſſe briefly and plainly, whereupon the controuerſie dependeth: afterwarde to recite our reaſons, and to confirme them, and to confute thoſe of our aduerſarie. Thirdly, that we could ſay many other things, whereof we will keepe ſilence, to the ende that it ſhoulde not be thought to proceede rather of enuie, then of meere truth: praying and beſeeching him, vnto whome we write, to iudge of the ignorance of our aduerſarie, recommending our ſelues vnto him.

*The Example, wherein a certaine Barbarian ſeteth to a Doctor of Phyſicke, concerning his aduerſarie a Chirurgian.*

**T**here was neuer thing more deteſtable vnto me, nor which I had more in horror



hazour (worshipfull Doctor) then to see  
a man reioyce in detractions, and euill re-  
ports of an other: for thereby are wicked  
people knowen. And although I haue di-  
uerse times of many beene iniuried, scoz-  
ned, and dyspraised, reporting by me a  
thousand dreames and lies, yet haue I  
alwaies suffered them, & turned the deafe  
eare towards them: And now steppeth  
forth a new detractor of me, who by force  
constraineth me to answer, and to defend  
me against his cursed slander, for the safe  
gard of my estimation, which he thinketh  
to destroy. And to the end that I be not  
accounted so ignozant as he, I haue  
thought good to write vnto you, to giue  
you to vnderstand, that he offereth me  
evident wrong. This wicked and igno-  
rant asse crieth & publisheth euery where,  
that it appertaineth not to any man li-  
uing, to meddle with curing of a wounde  
or vlcer, within the citie, except he be a  
Chyrurgian, and swoyne to the Citie, at  
the least, except the Chyrurgian be pre-  
sent and assistent to see the whole cure.  
But behold his craft, and how couertly  
he would take away the prattise, gaine,  
and profite of the Barbaras. Who is he  
so

so ignozant and knoweth not, that alwaies heretofore, the maister Barbarz haue accustomed to cure all kinde of woundes, aswell olde as newe? Who is it that is ignozant of the notable and good cures that they haue accustomed to doe? Wherefore then shoulde they not vse to doe as they haue done, without borrowing leaue of the gentlemen Chyrurgians, seeng they doe, and haue done their cures very well without their assistance? I would that the ignozant asse head should know, that that which we doe is better done, and that we vnderstand better the art of Chyrurgerie then hee doeth, or a great multitude moe of asses that call themselves Chyrurgions, who haue not the knowledge to apply one onely instrument, or to make one incision aright, but all their case is nothing else saue sophisticall argumentes which serue to no purpose. Therefore it is necessary, that it come to the handie operation of the Barbarz, who vnderstande Chyrurgerie aswell as they: together also, that it would be great cost for the pooze patients to pay both y<sup>e</sup> Barbar & the Chyrurgian. Secondly, if I would, I could write vnto  
you



you more amplie of his enuies and ignorant detractions : But I loue rather to holde my peace, to the end that it be not saide, that I speake against him, rather of enuie, than to utter the plaine trueth. Therefore, you that knowe the whole, ought to iudge the equitie, and to cause him to keepe silence in this matter: whereof I alwaies recommend mee vnto you, wholly offering my selfe, &c.

*How to write a defence in a  
contention.*

**V**When we are accused and reprehended by contempt or dispraise, wee may defend our selues by Letters or epistles, which must containe three partes. First, to declare, that we are prouoked to answere vnto him that writen euill of vs, and that it is not our custome to take notice of euerie small quarrell, especially, at the handes of wicked and ignorant people: and were it not for that it woulde seeme, that we accorded to that which he saith, we would not vouchsafe to answere vnto his ignorance: afterwarde must bee declared, by manner of recitall, the reasons of the aduersarie, confuting them by  
all

all meanes possible. Secondly, we must shew by opposite, some faultes and ignorances of our aduersarie, which shall be manifest and apparent by liuely reasons. Thirdly, to say, that although wee could expresse many moe imbecillities & faultes in him, yet neuerthelesse wee will not declare them, to the end that it appeare not, that we speake against him rather of enuie then for the truths sake: saying, that we would that hee, vnto whome wee write, should be the iust iudge of matters in variance.

*The example, wherein the Chyrurgian defendeth himselfe to the Phisitian, against his aduersarie the Barbar.*

I Am aduertised (equall iudge) to be accused before you on the behale of such a one, a boasting Barbar, who not onelie is ignorant in his science, but also in all that a wise man ought to knowe: and I am sozie that it behoueth mee to answer him: but that which moueth mee, is to the end that it be not thought, that I consent to his error, and to purge my selfe before you, that knowe & vnderstande  
all



all thing therein: and to the end that expulſing his olde iniuries, I might ſet ſilence to his new. Firſt, for that he ſaith, that euer heretofore the Barbarians were accuſtomed to cure woundes, as well olde as new, and therto haue ſet forth their goodly cures. Beholde and conſider his hidden craft and ſubtiltie, howe gloriouſly he boaſteth and vaunteth himſelfe, and riſeth vp to ſuppreſſe and ouerthrow the whole arte and facultie of Chirurgerie. Is it not well inough vnderſtoode and knowen, what perill there is in thinking to heale all diſeaſes? that to make a good operation in ſuch and other difficill matters, it is needfull that the cauſe be wel vnderſtanded & debated: and to know whether that which is to be cured bee a ſimple wound, an vlcer, or fiſtule, which is the peccant matter, and what oyntment or other medicine is proper for it. And to diſcerne & vnderſtand this thing rightly, what Barbarian is it (I meane to ſpeake of unſkilfull) that vnderſtandeth one onely word of Latine, and with much ado ſcarle good Engliſh? I know verie few that can expound the difference betweene Leporem, and Leporam. And yet  
not.

notwithstanding, most of their Chirurgie bookes, are stuffed full of eloquent Latine, and that difficult, yea and the most part of our English tearmes are verie farre different from our vulgar and maternall speech, in such sort, that who so fully understandeth not the Latine tongue, yea, and also the Greeke, can scarce understand them: through which error arise many times sundrie inconveniencies. For such asses there are, that count euerie disease to be the pockes. And it commeth to passe, because they will neuer call for the Chyrurgian, who in his facultie, is of all men approued, skilfull, learned, and verie expert to know how to discern and understande all the pointes of his Arte, without any erring or yet making fault: and contrarily such ignorant idiots, which darkely giue credit to their owne glorious heads, & haue no reason, saue onely their proper will & foolish opinion, & which of a deceitfull argument, make a necessary demonstration, do giue by their dangerous promises a very fallible hope disallowing al good writings, if they be not conformable to their owne opinion. Therfore (say I) such a one  
ought



ought to be put to perpetual silence.

Thus much shall suffice you although I might say more, but his ignorance cannot beare it: for it is knowne to euerie one, that through their fault they haue committed a thousand evils, and yet blush not to say, that they may better kill an hundred men, then another to heale one onely: therefore take heede of them who may. And now I will holde my peace, for it is no great honour to write the imperfections and ignorances that might be tolde: yea, and if I should saie more, it should be laide, that I speake more of malice and ill will, then to open the trueth. But although I yet keepe backe many other things (which as time and place shall serue may be revealed:;) & although he shall still perseuere to speake more of me, yet & it, you may iudge of the whole: for you knowe well what part beareth ignorance, & innocency. Wholy offering my humble seruice to you and yours, &c.

*How to write domesticall and familiar  
Letters or Epistles.*

**D**omesticall or housholde Letters are more in vse than any other, for so much

much as of their nature they are very necessary to let our friendes vnderstande of our estate, and of our businesse, bee it of health, prosperitie, sicknesse, aduersitie, or any other Domesticall and familiar things and in such matters, the Letters or Epistles must be diuided into three partes. If wee write of our owne estate, health or sicknesse, or of the health or sicknesse of another. First following Tullie, and others, we may (as they do) adde the Latine, sentence, *Si vales, bene est: ego quidem valeo.* If you be in good health, God be praised for it, for thanks be to God I am. Secondly, we shall recite our owne health, or the causes of the amendment thereof, and also the health or sicknesse of our friend, which wee shall esteeme euen as our owne, glad of his recouerie or prosperitie, rendering thanks vnto God, who hath so well disposed it: and likewise if there bee happened vnto vs any good or bad chance, we shall write the state thereof, be it riches or pouertie, dignitie, or depression, to admonish our friend eyther to reioyce or yet to sorrow with vs. Thirdly, we say commonly: Thus, (not hauing wherewith further to inlarge at this present) but be-



seething the Lorde to keepe and preserue you in his holy tuition, we finish. If from such a place, &c. By yours altogetherto commaund, &c. Or otherwise, as shall please the inditer.

*The Example of a common style  
in that case.*

**I**F you be in health and merry, I am verie glad, for (thankes be giuen to God) on my behalfe, I finde my selfe in verie good health and welfare. You doe peraduenture greatly merueile, for that I was wont to write often vnto you, and of late haue deferred so to doe wherof it may be, that you would accuse me of negligence: howbeit, it hath not been through negligence, for an ague hath so weakned me of late, that I had small hope to haue escaped without treading the trace out of this world into another, yea I was brought so low, that euen the Physicians had all quise giuen me ouer, & I had no hope, saue only in God, to whose good aide I still committed my selfe. Secondly, his soueraigne bountie hath brought mee to my former health, notwithstanding it hath not been without great expence of many:

Behold

Behold therefore the causes why I could not write unto you, but from henceforth I will write unto you the more often, if God graunt me time and space so to doe. Thirdly, I shall desire you to write unto me of your prosperitie, and of such a one, assuring you, that if there be any thinge that I may doe for you, do but command mee, and I will doe mine endeuor to accomplish it, God to friend, whome I beseech to graunt unto you your hearts desire. From such a place. &c.

*How to write other domesticall Letters  
of familiar businesse.*

**W**E must diuide the into three partes. First, and Secondly, as in the other going before. Thirdly, shall bee put the conclusion; saying that wee haue thought good to aduertise him of such businesse, because he is our very friende.

*The Example, wherein one friende aduertiseth another, of the sute that he hath recovered*

**I**F it bee well with you ( my singular friend ) then is it very well with me: for euē as I am ( God be praised ) in good health,



health, so would I desire that it should be likewise with you. And because I know, that the loue betwixt vs two, hath alwaies made vs equall in our fortunes, therefore haue I thought good to write vnto you. of my businesse and affaires, because indeed you might be the more ioyfull. Secondly, you are aduised of the time, trouble, and cast, that I was at, in the sute that I had against such a one, & how often I haue cursed the houre whensoever I heard talke of it, even readie many times to giue it quite ouer, yet neuerthelesse, by travell and diligence, and by infortunate sute, my good right vppon Tuesday last, (notwithstanding any clamour that my aduersarie made, to his great confusion) I obtained sentence against him to my great profite, whereof I render immortall thanks to Almighty God. Thirdly, I know well, that of my profite, commodity, and ioy, you are as ioyfull as my selfe: and seeing that my aduersities do bring you desolation, it is good reason, that my prosperities should bring you consolation. Therefore I pray you do it to vnderstand to all our friends there, to the end that they may

may participate of our ioy. And if there be any thing that it will please you to commaund me, be you well assured, that of mee you shall haue an infallible friende, And thus end I at this present, beseeching our Lord, &c.

*How to visite our friend with Letters,  
not hauing any great matter  
to write.*

**O**Fentimes it chanceth, that we haue no matter to write to our friende, and yet we woulde gladly visit him with our letters, in such case our letters must containe three partes. First, to get beneuolence on our owne behalfe, saying, that because we loue him, we thought it good to write vnto him, and to recreate him, by communicating vnto him our letters, to the end that we may take pleasure in that which he shall write vnto vs againe, considering that there is nothing more appropriate vnto friends, than often to write to and fro. Secondly, we shall say that we are in health and good estate, desiring to know of his health and prosperitie: praying vnto God to keepe and preserue him from all euill. Thirdly, wee shall desire him



him to visite vs often with his letters, to this ende, that hearing of his health and prosperitie, wee may haue cause of consolation and comfort, offering our selues, &c.

*The Example of the style in  
that case.*

**A**Lthough I haue no matter to write vnto you (my deare friend) for that I knowe not of any newes hereaboutes chanced: yet neuerthelesse, the great loue equall betwixt vs, will not suffer me to let passe any messenger, that I know goeth towardes you, without sending you letters by him: for I beleue verily, that you haue as great ioy to reade my letters, as I haue to reade yours. Therefore (my friend) you shall vnderstande, that I and all my family are (God bee praised) in good health, earnestly desiring to knowe of your prosperitie, and howe all our friendes thereabouts doe: for I assure you, there is nothing vnto vs more pleasant, ioyfull, nor agreeable, then to vnderstand of your health good fortune and prosperitie. But this causeth loue (my friend,) because that from the time of our youth,

youth, wee haue beene ioynd together with that band. And therefore, my deare & perfect friend, I earnestly request you, that it would please you to visite me with your letters, to the end, that (notwithsta- ding the distance of place betwixt vs,) our mindes may yet reioyce, & be comforted together, praying you with all my heart, to commaund mee in your affaires, euen as he that is alwaies readie to doe you seruice, God to friend, to whome, &c.

*How to write of some small affaires,  
businesse or newes.*

**H**Auing no matter of great importance to write, yet many times wee are desirous to write of some small businesse or newes of little importance: and so doing, the letter must containe three parts. First, to declare the cause that moueth vs, as in the style before. Secondly, to salute him gently, telling some pretie & merry newes. Thirdly, to offer him our seruice, with hearty cōmendations vnto him, & others.

*The Example, wherein one friend writeth to another of certaine  
small newes.*



**A**Lthough it be long since I wrote vnto you (right deare and perfect friend) yet is it not for that I had forgotten you, but because I had not any matter to write vnto you: and therefore hauing nowe founde a fitte messenger, I haue thought good to write vnto you these letters, whereby you might vnderstande, that (God be praised, who disposeth all things) we are heere in good health, beseeching him that it be so with you, and all our friends there. I haue bethought me, and considered with my selfe, wherof I might write vnto you, and haue found none other thing, saue onely to certifie you, that by the commaundement of the King and the ordinance of the court, this daie was made a great generall Iusting, which was a wonderfull excellent thing to behold, considering the order that there was kept. You haue heretofore scene, but I thinke not so passingly well handled nor better ordered: for surely the challengers specially, with so valiant courage and strength inforced themselves in the Iust, that wonder it was to see: and on the contry side appeared also such manly hearts and bolde stomackes, that great com-

commendations obtained both parties of all the assistants : but yet in fine (after many sturdie strokes on both sides) the chalengers wonne the price, &c.

Moreover, if I had knowen any other newes, I would haue written them vnto you, praying you that you will still beare me good will, and oftentimes write vnto mee: recommending me especially to you and to such a one, and to all our other friends thereabouts: beseeching our Lord to send you comfort & health, &c.

*How to write a letter containing some pleasant jests of our selues, besides other matters.*

There are yet other sortes of Letters; for these before written, may bee called simple. Nowe resteth there to expresse the composition of some mixed letters, which are of two or moe thinges. And first, we will shewe the style of a merie letter prouoking to laughter or reioysing: yea, and it oftentimes falleth out, that in weightie matters, there is to bee mingled some pretie conceite, be it thorough iesting of our selues, or of some other: and such letters must be deuided in-



to three partes. First, we must pleasantly expresse the merrie iest or conceite that we intend to vtter, (our honesty and reputation still obserued :) for that which we write is only to reioice our friend, Secondly to leaue the iest or merry conceit, and to change into some other matter, to the end that it be not saide, that we be altogether scoffers. Thirdly, to offer our whole seruice, as in the letter before.

*The Example, wherein a soldier  
writeth to his Captaine.*

**I**T is no maruell (redoubted Captaine) though you make great account of me: for if I shoulde bee in any encounter against our enemies, where it were needfull to part with blowes, you shoulde see how I would handle my selfe: yea, the great feare that I haue of it, doth make me alreadie to tremble and quake, considering that I neuer fought but vnder the Coztaine, and with the pottle and the spiggot. I be'eeue I durst not assault a snail, if she were armed with her shell and hoznes, for as hardie a fellow am I as euer drawe sword out of a bowe case: yea, in such a matter I should  
loue

Ioue well the sound of the retrace. And if euer you sawe man of warre play better with a two footed sworde, then say boldly that I am a liar, for I would rüne with the foremost to the fore-warde of a tossing tauerne there to giue the onset.

Secondly (my Captaine) all this I haue written but onely in iest: for indeede, to say the trueth (none dispraised) there is no man in the whole companie, that more willingly or more couragiously would adventure himselfe in the battell than I would doe. For by the faith that I owe vnto the king, and to you, I haue so much before mine eyes the publique weale, and haue so much pitie of the miserie and calamitie of the poore people, that at all houres, both day and night, I am purposed to hazard my life in defence thereof, and in repulse of the enemies: to the end that following the steps of other valiant Champions, I may purchase honour & renowne. Thirdly, neuertheless (valiant Captaine) I pray you not to put your selfe in danger without a cause, but if you see that it be needfull either for your owne defence, or otherwise, you that finde in me such facts (as I will not  
of.



utter with mouth) alwaies prest and ready to obey your good pleasure and commaundement.

*How to write Letters concerning merry Iests or taunts by some other.*

**I**F wee woulde merrilie taunt him, vnto whome we write, or some other of whom we write, it must be done euen as in the style before written, sauing that in the second part we must earnestly continue on the matter.

*The Example, wherein Cicero iesteth with Valerius.*

**C**Onsidering with my selfe at this present, (my perfect friend Valerius) the great negligence that is in you, and that since your departure, you haue written nothing vnto mee, I cannot excuse you, but to say, that you haue the palsey or else the feuer lurdan: and that the handes which were wont to write oft vnto mee, can now no longer holde the penne. If it be so, recommend your selfe to the Saints of Paradise: or if not, learne to write with your feete, euen as you haue well done with your handes.

Secondly, (although ielting & bourding) yet know I not any other thing which might be more gratefull vnto me, or wherein you might do me more pleasure, than now amongst the greatest affaires that I haue for the publique weale, to giue me some consolation by your letters, to the end that I might be certaine of your health. You knowe my heart howe I loue you, and doe not request any other thing of you at this present, if not that it would please you to write often vnto me. Thirdly, as for mee, if there be any thing wherein I may imploy my selfe to pleasure you, you may commaund me, euen as him that is gladly readie to accomplish your good desire.

*Howe to write Letters giuing generall commission & charge of businesse or affaires.*

There is yet another sorte of Letters, wherby we giue commission or charge of certaine businesse generally or particularly, and such letters must containe foure partes. First, to purchase his beneuolence, saying, that for the loyaltie that is in him, and also the confidence that we haue of his person, and that for the loue  
of



of vs he will intreat our businesse even as his owne: therefore haue wee determined to commit our businesse vnto him. Secondly, to declare what businesse, and with what persons, and howe he hath to doe. Thirdly, to expresse the authoritie that we minde to giue him ouer our busines, with al other clauses necessarie to the expedition or execution of the same. Fourthly, to promise to take in good part, whatsoeuer by him shalbe done, &c.

*The Example, wherein Cicero committeth to Scipio his authoritie ouer all his businesse in Rome.*

**I** knowe not any thing so weightie or so difficill, (my more than deare friende Scipio:) yea, though death it selfe should followe, that for you I woulde not most willingly do. For so willethe the loue and beneuolence that inwardly ioyneeth and vniteth vs together: and I doe steadfastly beleue that you will do the like for me whensoever I need. Secondly, y<sup>e</sup> cause that moueth me to write thus vnto you, is for that I haue much businesse to dispatch at Rome, where personally (for my other affaires,) I can not be assistant, & there-

therefoze it behooueth mee to haue some friend resident there for mee, that may take the charge of my affaires. Thirdly, and although that I coulde commit them to diuers other my friendes: yet notwithstanding I am afraide in so dooing, that I should too much offend you: and shoulde seme that I woulde wholly seperate my selfe from you, if I should not commit my causes and affaires vnto you: and likewise if you desist from giuing me commission of yours, our natural and mutuall loue might be diminished. Which case to auoide, I now send you plaine and especiall procuration, in my vrgent and needfull businesse: hauing stedfast confidence in you, that nothing shall perish through negligence. And especially, concerning the cause and pursuite betweene me and such a one, whercof I pray you, procure speedie expedition, as knowing well the greates wrong of the aduersē partie, and my good right, which hath great need of aid & succour. Fourthly, I beseech you againe to haue my affairs in remembrance, whercof I giue you the charge & plain commission irrevocable: al which things I would haue



haue you to doe and procure, euen as though I my selfe were personally present, and whatsoeuer you shall doe, I promise to be content withall, vnder obligation and bond of all my goods, according as more plainly is contained in the procuracion (or letter of Atorney) which I send you herewithall. And thus finish I my letter, praying, &c.

*How to write Letters giuing particular commission for some affaires.*

**O**ftentimes it happeneth, that we commit, and giue charge of some particular businesse: and such letters must bee deuided into foure partes, euen as the other before written. Howbeit, in the Second part wee must expresse one or more businesse and affaires by order, in euerie article, the things that wee woulde haue dispatched being particularly shewed, plainly and manifestly.

*The Example, wherein Appius constituteth Cicero his receiuer in Sicylia.*

**T**he perfectnes of fidelity that I haue in you (my loyall friend Tullie) and the which you vse towards all your friends,

friends, as I haue alwaies perfectly perceived it, doeth giue me no small hope y<sup>t</sup> together the loue and beneuolence wherewith we are vnited) that your wisdome & liberall humanitie, taketh great pleasure to employ it selfe about my busines, if I commit any vnto you. Secondly, and to the end that I giue you to vnderstand, what businesse I intende that you do for me at this present, you shall know and vnderstand, that in your prouince I haue had to doe for the Senate of Rome, and that great summs of money remaine due vnto me by diuers of my creditours thereabouts. And seeing that I am at this point assured of the good will you beare vnto me, I haue thought good to constitute you my procurour, or Attorney, to receiue of such a one, so much: and of such a one so much: &c. whereof I send you the schedules and obligations. Thirdly, and if any of them, or any other, will resist you, and refuse or delaye the payment, I giue you power and authoritie to constraine them by all waies of iustice, euen as I might my selfe, if I were there personally present. Fourthly, whatsoeuer you shall do for me, I pro-



wise you to be content therewithall, and binde me by the procuration which I send you by this bearer, with the bills and writings seruing to that effect, I commit the whole vnto you, certifying you, that of me also you haue a friend prest & ready to doe whatsoever you shall commaunde him. from Rome the, &c.

*Howe to write certaine mixed Letters.*

**Y**ET is there another sort of letters containing intermixed matters, which are to be diuided into two partes onelye. First, to declare the most necessarie businesse: neuerthelesse, we must alwaies begin with some honest preamble, like as if we write to our friend saying, though we be occupied and busied with many affaires, yet we intende to visite him with our letters.

Secondly, to declare particularly and plainly our intent. And if peraduenture in behouie vs to answere Letters receiued from our friende, in such a case, for the preamble we shall say, that we haue receiued his letters, the which were very comfortable vnto vs, and that wee intend orderly to giue answer: in the end whereof wee  
may

may write that which we will beside, offering as in the other before, &c.

*The example, wherein Cicero writeth to Curio concerning his businesse.*

I haue by this bearer receiued your letters (my singular friend Curio) whereby I greatly reioyced when I understood the good health and prosperitie that is with you and yours: yet notwithstanding, I was something sorie when I sawe my selfe accused of negligence, for that I haue not written vnto you so often as you desired, and as I ought to haue done. And certainly I confesse, that I am greatly to be blamed: for in deede I was not very much bused, and am verie glad that I knowe that my letters doe so greatly comfort you, promising you, that from henceforth, there shall passe no messenger, but I will visite you with my writings, and wil neuer thinke it any labour to write vnto you, so long as I may pleasure you. Moreover, you write vnto me that I shoulde certifie you of your businesses, in what state they are: I assure you, that day and night I goe about to dispatch them, but the cras-



tinesse of your aduersaries is so greate, that I am forced to defer, attending the good houre to breake and frustrate their malice, the which notwithstanding, I beseech God to maintaine you in your honour and dignitie. And whereas you will me to send you my bookes of the lawe I would gladly doe it, but for the occasion of these troublesome times, I thinke it needful to tarie til things be more peaceable, and then will I satisfie that which you desire, that is to say, you to commaund, and I to obey, &c.

*Howe to write Letters containing diuerse  
and sundry matters.*

**L**etters containing many sorts of matters, may be diuided into as many partes as they containe sundry matters: and we must begin with the most principall part, alwaies obseruing the rules before written, and afterwarde the most necessarie, and so consequently euen vnto the end, so that the whole bee finished in order and by articles: howbeit, it is good to place in the beginning some preamble fit for the matter, and finally to offer as before. Note also, that if there be

que-

question both of our friendes affaires, and of our owne, then it is decent to begin with those of our friends, and afterwarde to speake of our owne, thereby to glue him to vnderstand, that wee haue his affaires, as much or more in remembrance, than our owne.

*The Example, wherein Tullie writeth to  
Pompilius, of comforting graue  
and domesticall matters.*

I vnderstand (my verie perfect friende Pompilius) by Letters receiued from some of our friendes, that your valiant father is deceased out of this world: and this knowe ye, that in as much as wee are firmly knit together in perfect friendship, therefore it is verie heauie for mee to suffer: yea, I esteeme it euen as mine owne aduersitie, as friends ought to doe. But when I consider howe well borne he was, and that he came in marriage with noble and sage parents, and by his vertues got such dignities and authorities, as can scarce be recited: yea and mozeouer (which is almost impossible) that hee was alwaies in fauour both with the Lords and the people, that hee



hath runne his course of nature, and that he is godlie departed. I finde no cause to lament, but with all my heart to render thanks vnto God that gaue him so many giftes of vertue in this worlde, and now after many yeares, hath called him from this terrestriall darkenesse, to his cleare celestiaall light. Secondly, let vs now speake of other matters: you shall vnderstand that it is reported vs, euen to the whole Senate, that the french men prepare a great host against our common weale, and haue already ouerrunne our fields: therefore it is cōdiscended, that manfully & with a good courage, we shall gōe against them. And this to doe is established Pompeius, who in wisdom, counsell, & warlike authoritie, hath none like vnto him to conduct our armie. Therefore I counsel you to leaue Cumane, and to come into this Citie, during the expedition of this warre, for to auoyd the hurt that might come vnto you. Thirdly, you write vnto me, that I shoulde receiue money of your debtors: I will doe it willingly: but during this tumult, I determine nothing in the Senate, nor elsewhere, vntill that thinges be more quiet.

quiet: and I dare boldly write vnto you, that if you come hither, you may get honour & profit: and then shall you see what diligence I haue vsed towards your creditors, and in the aduancing of your estimation, assuring you, that I am wholly at your commaundement,

*How a Prince faithfully certifieth the  
worthie qualities of a man.*

**A**LL, or most part of the styles before written, are addressed eyther to our superiours, equals, or inferiours, which might seeme to suffice for this litle worke: yet neuerthelesse, because I woulde haue the gentle readers to vnderstande, that I delight to expresse aboundance of styles, I haue thought good to recite some styles, which sundrie writers, and learned men, haue accustomed to vse, following therein the example of diuerse good Orators. And, the first style shall be a Letter of fidelitie or credite, to wit, when a Prince writeth to one or to many the veritie & trueth of a thing euen as it is, giuing perfect notice that it is so: and such Letters must containe three partes. First the Prince putteth his name, his



title, and other phrases agreeable to his highnesse. Secondly, must be placed the discourse or entrance fit for the purpose, whereof we intend to write. Thirdly, to purchase beneuolence to the thing, or to the person whereof we write, causing credite to be giuen therunto: expressing the verie truth of that which we commend, the vertues of the person.

*The Example, wherein the Duke of Venice certifieth of the wisdom and science of G. A.*

**A** Vgustine by the grace of God, &c. To all them that shall see these letters, health and comfort. Secondly, the maiestie of a Prince, and his magnificall authoritie is not onely to punish and correct vice, but also with his whole power he ought to direct and chase away all vicious persons: and euen so likewise ought he of iustice and maiestie, the good and vertuous, full of patience and studie, not onely to amplifie with goods and honour, but also in all thinges to giue them support, fauour and praise. Thirdly, and for that it is many yeares agoe, since we haue perfectly known  
George

George Alexander Doctor, very expert and skilfull, as well in the Greeke as in the Latine tongue, yea, loved, esteemed and honoured of all men, for the granitie of his eloquence, therefore (besides the benefices that we haue shewed him) it is yet our minde, that by our faithfull witness the vertues which are in him should be knowne vnto all men, and by your relation also to be the more magnified.

Whereupon wee recommend vnto you the said George Alexander, in all his affaires. And surely the City of London may thinke it selfe very happy, wherein hee shall dwell safe to abide, for the excellent doctrine that is in him. Moreover, if there be any seruice or pleasure done vnto him for our sake, we esteeme it even as if it were done vnto our selfe, and for the same will giue perpetuall thanks. In witness whereof, wee haue sealed this with our seale manuell. Given here such a date, &c.

*Howe a great Prince writeth of  
peace or wars, &c.*

**T**Here is another sort of Letters when a great Prince writeth generally to all

or



or to an Vniuersitie, a towne, a citie, a cōtrie, a communalitie, or to some publicke person, as to intreate of peace, warrs, appointment, &c. and such letters must be diuided into three partes. First, the name of the prince, and all his titles, with salutation. Secondly, the cause mouing wherefore we write, declaring that it is iust, honest, and reasonable, the which we shall proue, as well by reasons to depresse our aduersarie, & to desire alwaies to maintaine iustice and equitie. Thirdly, the matter that we intend, be it of peace, or warre, or of some other greater matter, And let the conclusion be tending to our purpose containing the small clauses, agreeable and necessary thereunto, according to the rules before written.

*The Example, wherein the Emperour  
maketh peace with the king  
of Hungarie.*

**F**redericke by the diuine grace, Emperour of the Romans, of Austrie, of Syric Duke &c. And Countie of &c. To Mattheu king of Hungarie, &c. sendeth greeting. Though there be many reasons, which might prouoke vs to make warre  
against

against thee, moe then are to be founde ,  
that might perswade vs for to make  
peace with thee , (which were too long  
presently to recite, neither also shall it be  
needfull, for as much as thou doest vnder-  
stand them well inough ; ) yet to the end  
that to thee & thine it may appeare , that  
there is in vs moze liberality, gentlenes,  
& humanitie, then desire of reuengement,  
against your ingratitude : wee haue  
thought good to make peace with thee, to  
this end, that our warrs being thus cea-  
sed, our people & thine being sore wried  
& trauelled, may returne to their houses in  
their desired peace, to restore their goods  
sore dispersed & wasted. Moreover, & for  
this cause, I certifie thee by these presents  
that from henceforth, secluding all discorde  
and dissension, which heretofore hath, or  
hereafter might haue beene betwixt vs,  
we will with thee make & establish firme  
and stedfast peace, vnder the limits and  
conditions passed and accorded betwene  
our Ambassadors . Therefore, wee  
admonish you, that thou and thine bee  
presst ioyfully, and with a good will, to  
receiue this desired peace, and to keepe  
it on your part inuiolated, even as wee  
haue



haue iniointed to ours, and as wee our selues minde to doe: to the ende that thou mightest knowe the good, that we would thee, in well and faithfully keeping this peace, and causing it to be kept and obserued without interruption.

*Howe a noble man writeth Letters for the promotion of a man.*

**V**Hen any Lord or Noble man writeth for the promotion or preferment of a man, or that he writeth to him whom he mindeth to preferre, or to another to prouide for him, of whome he writeth. Such letters are to be deuised into three partes, as before. First, he putteth his name and his titles, with brieue salutation. Secondly, he getteth beneuolence to the person, whome he mindeth to preferre, by praising him of some particular vertue; saying that therefore he deserueth to be had in fauour and estimation with all men. Thirdly, he getteth beneuolence to his owne person, saying that for those causes he is moued to shewe him fauour and commodity: afterwards, he addeth to take in good part the good will: for such a benefit or thing giuen, is not sufficient to reward such vertues, offering, &c.

*The*

*The Example, wherein the Countie of  
Paue, writeth to the prefer-  
ment of A.*

**I**Oannes Galeas Maria, by the grace of  
God, Countie of Paue, and Lord of  
Gennes to Angelicke sendeth greeting.  
Secondly, the excellent melodie and in-  
credible harmonie of Muscicall science,  
wherin thou excellest not onely the other  
Singers of our Chappell: but also there  
is none which may be cōpared vnto thee,  
with other great and innumerable ver-  
tues, for the which of all people (both pri-  
uately and publicquely,) that art renown-  
med praised, esteemed, and reuerenced:  
Such things, I say, doe prouoke and in-  
cline me to beare thee good will, to aid &  
succour thee in thy desires, euen as custo-  
mably wee doe to our seruants and fa-  
miliar acquaintance, to the end to stirre  
and moue other to well doing, when they  
see the vertuous to be rewarded and ho-  
noured. Thirdly, and to the ende that  
more plainely may appeare to see y<sup>e</sup> great  
affection & loue that we beare thee, we do  
constitute thee to receiue in the countie of  
Aquesoace the fruits, rents, profits, and  
reuenues due vnto vs, the which wee doe  
freely



freely giue thee by these presents, and so doe declare and commaunde it: willing thee gently to receiue it, which is to litle to be compared to thy vertues, trusting hereafter if we be of power and abilitie, that thou shalt perceiue how we do desire the aduancement of our good seruants, by magnifying their vertues, offering &c.

*Howe a Prince ecclesiasticall or temporall, writeth letters forbidding a thing.*

**W**Hen a Prince ecclesiasticall or temporall writeth to one or to manye; commaunding and forbidding not to finish a thing alreadie begunne, or not to take in hand a thing alreadie pretended: such letters containe three parts. First, his name and his titles, with salutation. Secondly, he giueth to vnderstande, that hee vnto whome he writeth hath enterprised, and purposed to finish a thing which he would not haue him to execute: shewing the causes and reasons either true or like to be true, dissuading fro the doing of such a thing. Thirdly, he placeth his commaundement & inhibition in brieue termes, & well to be vnderstanded, euen as it apperaineth

taineth vnto a Prince, adding thereto injunctions & royall threatnings, if it bee gainesaid or withstanded: the which threatenings neuerthelesse, ought to be moderated with modestie, & not ouercharged with rigour, to the ende that through too great rigour, it be not perceiued that the Prince speaketh of choler or anger, the which a wise man ought not to doe, and then to set the day and date, &c.

*The Example, wherein the Pope forbiddeth king Ferrand the building of a Castle.*

**I**Nnocent Bishop, seruant of the seruants of God, to our sonne, Ferrande king of Pouille, health and Apostolicall benediction. Secondly, by the Letters of our reuerend brother the Cardinall of S. Peter ad Vincula, by our commaundement, Gouvernour of the felds Picenine, & legat, we haue had understanding, that in the ends & borders of the kingdome of Pouille, toward our feld Picenine, which belongeth to vs, thou wilt (breaking the appointementes and concores made betweene vs,) bulde strong places and Castles, as hee sayeth, hee knoweth by the report of diuers people, worthe  
of



of credit, who do say, that they haue seene thy preparations. And as thou knowest, such manner of newe buildings, especially erected vpon the front of the Sea coast, (where they may giue great occasions of euill doing and hurt,) are things, which of their own nature, induce a man to suspicion, and to thinke some euil conspiracie. Wherefore, wee cannot but greatly doubt, least thou intendest some treason against vs. Thirdly, we therefore wil thy maiestie, to desist from building such castles and forts against vs, if thou wilt with vs haue peace and perpetuall tranquillitie. But if peraduenture thou wilt not cease, then vnderstand thou for a certaintie, that we shalbe constrained to repulse the iniury, that thou wouldest doe vnto vs, following those meanes whereby it is lawfull to put away iniurie. Howbeit, we haue a confidence that thou wilt doe nothing that might be preiudiciall vnto vs, the which no good King may or ought to do.

Yeu en at Rome, &c.

Here endeth the first

Booke.

The

# The second Booke, con- teining the copies of sundry lear- ned mens Letters & Epistles.



Lthoug the instructi-  
ons and styles here be-  
fore written, might  
suffice to content the  
readers of this little  
volume: yet because  
courageous minds shall

haue aboundance and choyce of matters,  
I will not here make a finall end, but haue  
thought good (ouer and besides all the  
styles of the Letters and Epistles here be-  
fore written) to adioyne a number moe of  
Epistles and Letters of sundry styles, af-  
well of Latine Oratours, as also of other  
learned and discrete persons: trusting  
that the whole being well seene and con-  
sidered, (except peraduenture the minde  
and courage of the Reader be altogether  
ignorant and sluggish, of the number of  
them, that remaining in the gulf and bot-  
tome of rechelesnesse, haue their sense  
so corrupted, their memorie so slipperie,  
and their minde so dull, slowe and asto-  
nied,



nied, that they may fightly of euery one be taken and esteemed as brutall and barbarous, which ceassing, and a good will succeeding) there is no doubt but a man shall hereby easily learne to make a Letter or Epistle so wel adorned, and garnished that it shall render vnto the readers and hearers, not only great ioy and commoditie, but also to the inditour profite, praise, and inestimable delectation.

*Hermolaus Barbarus writeth vnto  
George Merula.*

**P**Lato in that his diuine institution of laws, amōg other soueraigne things, maketh mention, that it is needfull in a common weale, to prescribe and giue order, that it bee not permitted vnto anie man to shewe either priuately or publicly any thing that he hath composed, except it be first perused and approued by the Iudges thereunto assigned. Woulde to God (O discrete Merula) at this day we had the same law. Certainly so many people should not then write, and so few should not apply themselues to good letters: for now through the aboundance of many naughtie books, we are greatly in-

*Dama*

damaged: & leauing the approued & known authors, we follow the base & blinde writers: and (that which is also to be lamented) we iudge of studies according to y<sup>e</sup> good or euill authors one with another, without indifferencie or correction. Fro<sup>m</sup> the spring & fountaine is risen this mortall & monstrous perluasion, that Philosophers & Consuls cannot be both equal & eloquent, for the which sentence (because in many places we haue argued to y<sup>e</sup> contrarie, as well in speaking and disputing as writing) I doubt not but of manye I haue incurred hatred and offence, or (according to the common prouerb) haue angered the Wasps. But sith wee haue the oth of this knightthoode, it were a capitall crime to acquite so honourable a charge. And certainly, I ordaine and appoint (now that I haue power and authoritie, not to chide or bhall, but by writing or interpreting to prooue my cause befoze wise and learned persons, euen as the thing it selfe shall witnesse,) that there is altogether noe matter, which this flourishing and readie kinde of pronouncing and speaking doeth not receive, and hath not for it his naturall



historie: yea, and concerneth not his be-  
 rie particular and sensible reasons. For  
 this is of Plinie the second (without all  
 controuersie) constituted and agreed vpon;  
 and the same is that, whereof euerie  
 one vniuersally maketh question and de-  
 bate, in such sort, manner and forme, as  
 I thinke verily I my selfe haue first cou-  
 ched it, in *Themistius*. That which I haue  
 proposed, I pray thee Merula, as effecti-  
 ally as I can deuise, that thou wouldest  
 say for me, even as for thy selfe, and that  
 thou wouldest be, not onely my defender  
 but my helper, iudge, and corrector. For  
 cerainly it cannot be denied, but that in  
 Philosophie there are sundry places, the  
 which to utter and expresse, it is needfull  
 and necessarie sometime to feigne and re-  
 newe. And this doeth Marcus Tullius,  
 and all the other ancient and great Phi-  
 losophers graunt and allowe: the which  
 is now by manner of persequition and  
 reuerence graunted vnto vs: and as hee  
 saith, we may name & place newe words,  
 where we see the Latine to be corrupted  
 or altered, as in the names of money and  
 coyne, or such like. And herein woulde I  
 haue thee to be an equal Censor or Judge;

if peradventure thou findest in these bookes any thing eyther altogether feigned to the semblance of certaine voyces, or by licence, that I say not rudely or hardly translated, or by abuse too holdly transposed, or else by a certaine imitation somewhat too comfortable. Howbeit I thinke thou shalt not finde many, which might offend thee, or to be troublesome: yenne at the most, or thereaboutes, thou shalt find in the whole worke that I send thee herewithall, the which a man may say are not taken rightly from the Latine and yet are there some of them, that wee haue receiued and taken, euen from the Latine eares, some we haue newly made: for the other I take no disdaine of the v- sage of learned and wise men: howbeit, I will not seeme to affirme my selfe to be wholly vnréproueable, least peradventure some doe object and say, if thou excuse thy selfe, that thou art not barbarous, what is it then that thou sayest? And thus I wholly submit my cause to the indifferent Judge, voyde of parciality, Farewell.  
From Venice. 1480.

*Hermolaus Barbarus writes to*

*Angelus Politianus.*



**I**n that thou hast conceiued incredible  
 ioy for my prosperities, thou hast ther-  
 in done no newe thing, nor any thinge  
 which I had not before hand well seene,  
 and by imagination presupposed. I know  
 with what carefulnesse and great for-  
 wardnesse of vnderstanding, thou hast  
 taken in hande this busie and vspeaka-  
 ble charge, to adorne and extol my name.  
 And although thou hast therein beene  
 constant, oiligent, and effectious yet (such  
 in so doing, it seemeth that thou speakest  
 for thy selfe. when thou speakest for me.)  
 I doe nothing maruell, in that thou hast  
 thought to profite thy selfe, when thou  
 hast beene about mine affaires. I giue  
 thanks vnto thee; and will giue conti-  
 nuually, not onely as to a leuer & a friend,  
 but euen as vnto Politian, that is to say,  
 vnto a man right wise. And certainly  
 it is a greater thing to bee praised of Po-  
 litian, then of a friend: for the testimony  
 and iudgement of a friend, might bee de-  
 ceived: but of Politian a friend can neuer  
 be deceiued. And to my Lorde Lauren-  
 tius, no lesse my Prince than thine, I am  
 greatly bound and beholden, hee him-  
 selfe therefore is witnesse: I am in great  
 danger

danger, least in so many benefites and merits, which it hath pleased him to bestow vpon me, I appeare to be ingratefull and barbarous.

*Marsilius Ficinus writeth vnto Angelus Politianus.*

**I**f now Politian, I should say, that I greatly marueiled at the haucines and eloquence of thy style, some peradventure would suppose that I were too full of merueiling: certainly in others, I am accustomed to merueile at things for the noueltie of them: but in Politian, I merueill at things which are vnto me of long time very well knownen: howbeit for a verity I now haue admiration, not old things, but new things. For my Politian hath so happily increased within short space since his youth, that for his style, he seemeth vnto me wholly another man, & altogether new: & therefore he that being euen a child, hath not smally pleased me, & being a yong man greatly pleased mee, now that hee hath passed his youth, both perfectly and worthily please me: for euen as his beauty hath daily increased, so also hath increased his grace.



And certainly also this pleaseth me well, that it should so be, for this cause: for oftentimes I presupposed, and as it were prognosticated, that it would so come to passe: therefore I pray thee holde on as thou hast begunne. Divine, to the ende that thou maiest likewise make me a true Diuinator. In respect of that, that thou extoldest the Marsilian in euerie place, with passing praises, I doe maruell no whit at all. Who is hee that in pronouncing his proper praises, is not vehement and warmeth not himselfe? Who is he, vn sensible, that delighteth not himselfe in that which belongeth vnto himselfe? Francus declared vnto vs, that thou hast had talke of vs with all the wise and learned, especially with Hermolaus Barbarus. What wilt thou that I doe for thee? Certainly I will willingly doe it. Farewell.

*Politianus answereth vnto Marcus Fascinius.*

**T**hou perceiuest not in mee every day new thinges which are worthe to be praised, but rather newe thinges in thy selfe, through the which thou praisest me:  
and

and that which seemeth vnto me, such a boundance, is thy exceeding loue: whereby (as Propertius reciteth) of nothing, is raised a great historie. And verilie I thinke thou wilt make me a Diuinator, for thou hast caused me to diuine, when as euerie day I say and preach that thou art a diuine. Farewell.

*Innocentius Pope, to Angelus Politianus.*

**M**y welbeloued sonne, health and Apostolicall benediction. The booke which thou lately diddest sende vnto vs, translated out of Greeke into Latine, we haue heartily and gladly receiued, as well for the noueltie of the thing, as for the iudgement of diuerse, whom in these partes we esteeme for learned and wise. It is so well furnished with learning and wit, that therewith our Librarie shall be greatly adozned: and therefore, wee giue thee most heartie thanks, recommending thy vertue vnto our Lorde, and exhorting thee from henceforth to perseuer in such like thinges: to the ende that by these honest labours, thou maiest one day get greater praises, and that thou maiest deserue at our handes more fertile grace.



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grace, and in token, aswell of the good will that we knowe to be in thee to vs warde, as for the greate fatherly loue that wee beare towardees thee, we haue thought good to sende vnto thee two hundred Crownes, by our welbeloued sonne John Turnabon, to the ende that by such succour of liuing, thou mightest more easily support and also accomplish thy labours and woakes.

Veuen at Rome, at Saint Peters, vnder the seale of the fisher, the xvj. of August. 1487. The third yeare of our Pontificalitie.

*Prince Lucidor to the Ladie  
Alastraxeres.*

**M**ADAME, were it not, that I thinke ye haue beene strangely misinformed of the great wrongs Don Florissen hath done vnto mee, I suppose your diuine excellency would not haue beene in battell against me, to haue hindered the effect of the execution of that iust vengeance that I ought to take vpon him, aswell for mine owne cause, as also for the iniurie the Amadis of Greece ( his father ) hath done to my sister Lucelle,  
who

who is here with mee. But to the ende,  
Madame, that you may know, that hee  
hath iustly moued me to assaile him in  
such sort, as ye haue seene, ye shall under-  
stand, that he hath violently forced and  
led away Helene the daughter of Appo-  
lonia who of long time hath beene pro-  
mised vnto me, to be mine espouse, and  
for such haue I accepted her and will  
haue her. I pray you then consider, how  
much the thing must grieue me, and shew  
not your selfe to bee so great an enemye  
to your owne highnesse & good renowme,  
as to hinder the execution of so iust a re-  
uengement: but rather to shewe fauour  
and aide vnto him that followeth it: thus  
doing, you shall obserue the integritie of  
your iustice. And thus Madame (presen-  
ting my humble commendations to your  
good grace) I shall pray the Soueraigne  
to giue you the accomplishment of your  
desires.

Your cousin and entire good friend  
Lucidor, of &c.

*The answere of Alastraxeres to  
Prince Lucidor.*

Excel-



**E**xcellent prince Lucidor, the diuine A-  
 lastraxeres (daughter of mighty Mars  
 the God of battels, and of the trium-  
 phant Zahara Queene of the mounte  
 Caucas and of the East mountaines)  
 doth send you salutation and amitie. We  
 shal vnderstand that I haue receined and  
 read your Letters, wherein you greatly  
 complaine that I haue aided Don Floris-  
 sell, by whome ye alledge that you haue  
 beene greatly iniuried: for aunswere  
 thereof, I pray you consider howe much  
 I am bounde (as all other princes ought  
 to bee) not onely to minister iustice and  
 fauour to them that haue good right: but  
 also no lesse bound to requite good deeds  
 and seruice done. And surely, I am as  
 much bound to Don Florissell as one per-  
 son may be to another, and that for many  
 causes, which to declare to you at this  
 present, would be too tedious. There-  
 fore it seemeth to mee, that you should not  
 bee offended with that which I haue  
 done in his defence: yea, though I had  
 heretofore knowen your difference: for  
 my highnes doth bid me to succour him  
 in such necessitie as I found him, neither  
 ought you to haue procured reuenge and

iustice by inequalitye of force, but first to  
 haue summoned and aduertised him to  
 repaie the iniury he had done you, and  
 if therupon he refuse to satisfie your rea-  
 sonable aduertisement, then might you  
 proceede further by good and moderate  
 deliberation. Thinke and esteeme there-  
 fore that I haue done but my duetye to  
 Don Floriss. neither will I refuse to satisfie  
 you, and to maintain your right even  
 against him, the matter being first well  
 known and examined. But in the meane  
 space, I pray you to agree and accord the  
 difference betweene you without shed-  
 ding of blood, and not to present the im-  
 petuositie and hastinesse of your choller,  
 which hath caused you to haue the sur-  
 name of vengeance, not conuenient  
 truely for a prince: for the gods woulde  
 that we shoulde leaue all vengeance vnto  
 them, because we cannot keepe a meane  
 in the executing thereof, and punishing  
 of them that haue offended vs. As tou-  
 ching me, I will take paines, and per-  
 swade him for peace betweene you, assu-  
 ring my selfe that he will not denie it me.  
 And in this hope, I will end at this time,  
 wherein you and all my Lordes of your  
 con-



company shall finde my recommendati-  
ons to your good graces: beseeching the  
Gods to maintaine you in health. Wholy  
yours, and readie to do your pleasure, the  
diuine Alastraxeries.

*Innocent the viii. Pope, to his welbeloued  
sonne Laurentius de Medicis.*

**V**Velbeloued sonne, health & Aposto-  
lical benediction. We giue thanks  
vnto thy deuotion, for that thzough the  
some, our welbeloued sonne Angelus Po-  
litianus (a man very learned and expert)  
hath sent vs a booke, translated out of  
Greeke into Latine, dedicated vnto our  
name, and the which not onely by our  
owne iudgement, but also by the iudge-  
ment of other wise men, vnto whom we  
haue shewed it, is greatly commended.  
It shalbe of vs (as appertaineth) great-  
ly esteemed and honoured, and shalbe an  
ornament in our Library, which shalbe  
vnto him a testimonie of his vertue and  
learning. Wee exhort thee aboue all  
things to prouoke and moue the same  
Angelus, by thy authoritie, to make and  
compose like woꝝkes, which will bring  
foꝝth vnto him vulgar estimation, & vnto

ys no small delectation: who, for so honest labours, partly by benefices, partly by other things, will cause that worthe thanks and rewarde shalbe imploied and giuen vnto him. And now in token thereof, wee haue appointed to bee sent vnto him, by our welbeloued Sonne Iohn Turneban, 2. C. crownes, to the ende that his booke should not remaine without recompence. Deuen at Rome at S. Peters, &c.

*Angelus Politianus to Innocent the viii.  
Pope rendereth salutation.*

I knowe not in what sort to render thee thanks, most holie father Innocent, soueraigne bishoppe, which hast with so great praises, and ample liberalitie rewarded our small labours, which thing I consider and interprete to haue beene so done for this cause: to wit, that it hath pleased thy holinesse and blessednesse by this meanes to erect, and stirre vp the mindes of learned men (which of long time haue lien stil, & as it were slumbred) when they vnderstand to be in so worthe a Bishop of this time, such and so greate humanitie and liberalitie, that now euen  
the



the basest and least in order, rema'ne  
not onely praised and honoured, but also  
liberally recompensed. Certainly these  
praises, together with the present & vn-  
looked for benefits on me bestowed, haue  
added vnto mee as it were spurres and  
prickes, & haue charged me with a great  
carefulnesse, so to keepe and behaue my  
selfe, that at no time, or by no cause I be  
found to be unworthe of this thy libera-  
litie & fauour, wherof I will take care,  
and will so inforce my selfe, that this our  
tender territorie, (to the tillage wherof  
thy magnificence hath now giuen such &  
so greate succour) shall bring forth here-  
after newe reuenues to thy sacred Ma-  
iestie.

*Valeat tua sanctitas. Florentia, &c.*

*Galdwane to his fellowe knights,  
and souldiers.*

**V**nderstande (my companions) that  
the first & soveraignest goodnesse that  
may be in an armie, is to haue a head ru-  
ler, that can wisely order and aduise the  
thing that is requisite to be done: and the  
next, to haue obedience in executing the  
thing that he commaundeth. We haue  
here

here not onely one Captaine, such as I  
speake of, but two or three, euen moethā  
twentie, who are so agreeing together,  
that there is but one will, one heart, and  
one aduice. Seeing then the first goodnes  
and benefite is not denied vs, let vs draw  
neere to the second, and so no doubt shall  
wee cause our fortune to aide vs against  
the most discourteous king that is vpon  
the earth, who purposeth to destroy our  
goods, and liues, through the huge and  
mightie armie that he hath caused heere  
to arriue, thereby utterly also to impoue-  
rish and deslaure a pooze Gentlewoman.  
But yet is he farre from his count and  
purpose: for we will assist her, as long  
as we haue any life in our limbs, or bloud  
in our bodies, accomplishing the vow  
that we (receiuing the order of knight-  
hood) are bound vnto. And whether wee  
liue or die, it shalbe vnto vs an immor-  
tall glorie, valiantly to fight against  
him, that ought to be a iust defender of all  
Ladies: so that the thing, that of manye  
might be called foolish hardinesse, shal as  
concerning vs, and in our quarell, be cal-  
led vertue & magnanimitie of courage.  
Boldly let vs therefore runne in vpon  
them,



them, without feare of death, or any danger, hauing nothing before our eyes but honour: for in such like warlike actes, Fortune her selfe would not be feared nor doubted. And if we be victors, in as much as they are more than we in number, so much our glory shall be the greater, and our name so much y<sup>e</sup> more spread abroad, taking vpon vs with so great an hart and courage, a thing almost to man incredible.

*A certaine man writeth to a Booke-  
binder of Paris.*

**V**Worshipfull Sir, assured I am, y<sup>e</sup> if I should commend me an hundred thousand times vnto you, yet should I do lesse then nothing, if it pleased you not to account me for one of those that wish you well, therefore I pray you, commend me vnto you: certifying you that since my departure, I haue written sufficient matter vnto you according to my rudenesse, wherunto you haue made me no answer. Howbeit I may well not thereat, considering that you haue beene so busied about the urgent affaires of the king, that you haue had no leisure to attend thereunto:  
whereto

wherefore you are worthily to bee excused. And though it be so: that I am transported into a farre country: to execute needful things, yet is it not to be supposed, that true loue should decay, thorough the visible separation made betweene two friends, whereof you are the one and I the other, at the least I am yours, and beleue that you are mine. And therfore as mine, I haue not, nor will not deferre to write vnto you, trusting & being assured that through the receiuing of my lettees, I shall cause you to bee more ioyfull, and to haue me in remembrance. Doing you also thereby to vnderstand, that if it woulde so please you, I would gladly haue certain little books (whereof I speake vnto you) dispatched from the binding, handsomly and neatly, as you knowe well howe to doe them: yea, farre better than I can expresse and write vnto you. Of a thing well doone the praise remaineth to the Author and doer thereof, wherein I knowe you shall be partaker, for that you worke so perfectly as no man will nor can finde fault therewith. Moreover, if there be any thing in these parts, wherein I may pleasure

M 2

sure



sure you doe but command it, and I will obey, according to the possibilitie of your saide friende, not to be compared to his good will : recommending me alwaies most humbly to your worshipe, unto your wife, and to al your children, unto whom I will not forget the wine, my bookes being properly and handsomely bounde and dispatched. Thus cease I for this present, beseeching our Lord to send you health and welfare with long life. From Seure, the 11. day of October.

*An Epistle of Angelus Politianus to Laurentius de Medicis his Vncle.*

**B**aptista Leo Florentius, of y<sup>e</sup> most cleere and noble familie of the Albertines a man of excellent spirit, of good and deepe iudgement, and of exquisite doctrine, having left unto vs his posteritie many noble deedes, actes and monuments : consequently and in fine thought good to report vpon x. bookes speaking of Architecture, or the science of building, the which being amended, corrected, and polished, intending to set them forth to light, and to dedicate them unto thy name, was by fatall ordenance preuented

ted by death and so deceased. His brother Barnard, a prudent man, alwaies mindfull of thee amongst the chiefest, to the end to aduance the memory of so worthy a man, and to render thanks for thy merits on him bestowed: the foresaide bookes witten according to their true paterns and examples, and reduced into one volume, he doth offer and present then vnto thee, my good Laurencius. And in verie deepe he desired I should commend and adorne with words the same gift towards thee, and also towards the author thereof, *Baptista Leo*. The which I haue not thought good to doe in any case, to the end that through default of my vnderstanding, I diminish not the praises of a man so excellent, and of a worke so well brought to passe and finished: for vnto that worthy worke shall come more honour and renowne by the learning and reading of it, than by any wordes wherewith I am able to set forth the praises thereof, fearing and doubting difficulties of the Epistle, and doubting also the imbecillitie and weakenesse of our Oracion: for vnto any man not ignorant of the perfection



and integritie of the remooued Letters, and of the secret and hid discipline; and it might be doubted, whether his speach and style doth more touch the art of Oratorie, or of Poetrie, whether it bee more graue or ciuill. In this order hee hath followed the true trace of the Antiquitie, in such sorte, that he hath by sence comprehended & reduced into example, not only the reasons of the ancient builders, their engines and instruments to worke withall, but also hath wonderfully excogitated and published newe formes and styles of buildings: yea, and besides this, he was also a good Painter, and cunning Caruer. Howbeit in the meane time, he ordered all things according to true proportion & measure in such sorte, that all people might repute of him singular & worthy things: so that I iudge and suppose, that I were better to be silent than to speake too little, even as Salust saith of Carthage. To this Booke therfore, (O Laurentius) thou shalt attribute most principall and chiefest place in thy Librarie, and shalt reade it diligently: and shalt take care to publish it commonly: for it is worthy to passe of.

ten by the mouthes of expert and learned men: yea, it is a fauourer and a verie patrone of learning, amongst all men liuing, now fallen vnto thy lotte. Farewell.

*Angelus Politianus to a certaine friend of his.*

**I**F I had begun to haue loued thee, for thy riches, I should now haue ceased to loue thee, or to be thy friend, for that thou now ceasest to be rich: but mozeouer, if I had nowe ceased to haue beene thy friend, then had I not bin thy friend, neither when thou wert rich, but a flatterer: the which whosoever can be, can not be free, but a bondslaue.

*Politian to his friendes.*

**Y**OU are many, which together demaund letters from me, but beholdes I sende vnto many but one onely: for it behoueth to send one onely Epistle vnto many, whom I onely loue. The which shall be as good as many, when many of you shall reade it.

*Politian to an enuious person.*

¶ 4

Thou



**T**hou art enuious to euery one of euery thing saue enuie, but of that thou art enuious towardesthy like, who is yet more enuious than thou: and by that meanes there is no enuie in thee: and yet notwithstanding thou hast enuie at his enuie, and by that meanes hee is lesse enuious than thou. Who you are, I will not expresse, because I will not make you more miserable than you are already: for if I should publish your name, you would haue enuie, even at your verie name it selfe, not one of you at the name of another, but either of you at his owne.

*Politian to a slanderer and detractor.*

**V**nto thee, which speakest euill of me I intend not to answer euill, least peraduenture thou shouldest cease from saying euill by me, that is to say, from praising me: for in very deede, who is he that is more rightly praised, than he of whom euill is spoken by an euill man? And in respect that I call thee an euill man, that is so farre from being euil said, that nothing can be better said.

Pol.

*Politian to his friend Cesar*

*Carment.*

**T**hou supposest thy selfe to be contemned, because I write not vnto thee: I should contemne thee, if I should write vnto thee: for if I contemned thee then durst I write vnto thee these answers, eyther that I am busied, or that I haue no leasure for thee. Farewell.

*Politian, to Iames Modest.*

**T**hou art sorie because I write not vnto thee: be sorie no more, for now I write vnto thee. Farewell.

*Politian to an vnconstant person.*

**T**hou hast not giuen mee that, which thou didst promise me: I find my selfe griued if thou hast forgotten it: and yet more griued if thou hast not forgot it.

To forget, is the propertie scarce of a friend, and not to giue when it is remembered, is the propertie altogether of an enemy. Farewell.

*Angelus Politianus to Picus*

*Mirandula.*

*That*



**T**hat which I would should haue bene corrected by thee, thou praisest it: but thou doest that thing easily, which thou doest continually. Farewell.

*Politian to a friend.*

**T**hou art angrie and sozte, because Simias doth reprehend me: he doth reprehend me, to y end that he might serch the safegard of himselfe, as a man beset with those that doe much reioyce of flatterers, and yet moze of detractors.

*Politian to a promise breaker.*

**M**uch moze equall had it beene incontinently to haue denied that, which so earnestly I requested, then afterwards not to perfozme the thing, which thou (being a graue man) hadst so liberally promised: for then it had bene no iniury, seeing that thou didst owe mee nothing: but now it is iniurie, for thou doest owe it me, and must owe it mee, seeing that thou hast promised it me: and certainly I do not yet beleue that thou art of that sort of people, whome their promises doe not bind the. And to the end that I haue not hereafter occasion to beleue it, I  
would

would wiſh thee to keepe ſuch promiſes  
to thy ſelfe. Onely this I requeſt thee,  
that if thou wilt not giue and perſorme  
vnto me that benefitt, yet ceaſſe to be in-  
iurious vnto me, which thou ſhalt doe, if  
thou forbiddes me to hope any longer in  
vaine. Finally, I ſhall be greatly behol-  
den vnto thee, if thou giue me that which  
I requeſt, and ſhall greatly grieue if  
thou giue it me not. Farewell.

*Politian to his friend.*

I Was very ſorry, and am very glad, be-  
cauſe thou waſt ſicke, and that thou art  
whole. Farewell.

*Politian to Picus Mirandula.*

I Was firſt vanquiſhed of thee by lea-  
ning, and vanquiſhed by ſpirit: yet ne-  
uertheleſſe, I reioyce mee to be vanqui-  
ſhed, & do in ſuch ſort reioyce me, for that  
I loue thee, and ſo loue that, by the which  
I was vanquiſhed: but now by thy hu-  
manity am I vanquiſhed, which thing  
certainly I cannot ſuffer, becauſe it is  
vnhoneſt. But I doe ſuffer it, for that  
there is nothing vnhoneſt vnto me which  
vnto thee is honeſt.

*Politian.*



*Politian to a certaine friend of his.*

**T**hou art sozie, because I, which am thy friend, haue vanquished thee in disputation. Thou oughtest not to be sozie: for if all thinges be common vnto friends, I am no more a vanquisher than thou: and no lesse vanquished that thou. But peradventure thou art sozie, because that by such lawe of friends, I am not a perfect vanquisher; I which haue thee vanquished. Farewell.

*An Epistle of Ioannes Picus Mirandula, to his deare friend Iacobus Antiquarius.*

**A**mongest all the pleasures which I tooke, when I was at Florence, thorough the commendable vsage of Politian, (a man in my iudgement, of all other most learned and skilfull, as touching them in our time,) this was not the least, but exceeded, when hee incontinently gaue vnto me thy graue Epistles sente vnto him, to the ende that I might reade them with their answeres, in the same forme and excellent order, that they passed betweene you. In those Letters and Epistles I did greatly delight mee,

for

for the singular prudence therein contained, whereby also in weightie matters and great affaires, thou art of the most prudent and wise greatly commended, both for the sobrietie, and also for the seemely adorning and beautifying of thy Oracion. Furthermore, thy letters were acceptable vnto me, not onely because in some of them there was honorable mention made of my name, but also I delighted my selfe therein, for the testimonie of such a perfect man, by reason of the conscience, graunting and giuing iust consent, which not dissembling any thinge of that which it ought, did manifeste and discover the matter, euen as it was, striving with great force, as willing to be deceiued: and thus am I double beholden vnto thee, by reason of thy vertue, and also of thy benefices done vnto vs. I had thought by my Epistles, sundrie times, to haue rendred thee thanks, least peradventure towards thee, I shoulde haue beene thought somewhat vngreatfull, or esteemed rude and vnciuill. yet deferred I the time (because I knowe thee and our good friend Politian, to be so exercised with letters, passing to and fro  
be



betwene you,) as not willing w<sup>th</sup> such  
 impo<sup>se</sup>urate ha<sup>ve</sup> to babble against the  
 Muses, & as the malapart gagling geese,  
 to interrupt the white Swannes inter-  
 changeably singing: besides this, & per-  
 ceived by Politian, that thou haddest un-  
 derstanding of our good will towards thee.  
 And now haue we receiued thy letters  
 sent vnto vs, lately deliuered to Barnard  
 Ricus, (a young man of great toward-  
 nesse) wherein thou doest attribute vnto  
 me that, which I dare not request, nei-  
 ther think to haue so much merited. The  
 greatnesse of thy humanitie doeth now  
 bur<sup>den</sup> our silence, except we should seeme  
 vniuill or proud, and therefore I cannot  
 choose but giue thee great thanks, & re-  
 part vnto thee inmortall praises: not on-  
 ly because thou bestowest vpon mee no  
 small vnderferued commendations, but  
 also by reason that thou so tenderly lo-  
 uest me. Therefore vnto thee I ought to  
 make recompence, eu<sup>er</sup> aboue my power:  
 neither is there any thing so hard or dif-  
 ficult, which for thy commoditie, I would  
 not take in hand. Farewell. Made in the  
 fields of Farrar the 27. of Iuly. 1494.

Here endeth the second Booke

The

# The third Booke, con- taining the maner and forme how to write by answer.

*A father writeth vnto his  
sonne.*



Beloued Sonne af-  
ter commendations ap-  
pertaining, &c. It is  
alreadie three mo-  
nethes agoe and now  
at this present going  
on the fourth, since  
we receiued any letters from thee: mee  
thinks thou mightest haue coniectured  
with thy selfe (if thy heart had not beene  
altogether Sony) in what troubles and  
calamities, I with thy weeping and so-  
rowfull mother, do liue. There are now  
24. Winters gone and past, since soozth  
of thy mothers wombe into this tran-  
sitorie like thou wast brought, and be-  
cause euen from thy youth vpwarde, I  
was a carefull and desirous Father to  
see thee good, modest, gentle, kinde, and  
with all other vertues adozned (behol-  
ding then thy shape wit & liuely memo-  
rie of thy naturall inclination & spirite,)



I thought good (as thou knowest) to send thee to Parice to the studie of the ciuill Lawes, according to thine owne desire: thou hast now beene there foure yeares, and I determined to giue thee verely an hundred crownes for the sustentation of thy liuing, to wit, at the end of euery five moneths fiftie: and Moreover, to send thee apparrell of Silke, and cloth for the array of thy bodie. Thou shalt understand (my deare childe) that thy mother hath beene my wife xvi. yeares: I haue had (by the goodnesse of God) of her two children onely, whereof thou art the first, & after thee Loyse thy sister, vpon whose vertuous life the Sunne beames hauing shined by the space of xiii. yeares, and I knowing her worthe of a husband, haue thought good this yeare to marie her, & to giue her to Helie Loyer, for his legitimate and lawfull spouse: and because that he is a rich man, it behoueth me for the full summe of her marriage, to giue threethousande poundes, so that I was constrained to paie him not onely all the readie money that I had, but also to borrowe moze then thre hundred Crowns, because I would not faile of the fidelitie  
and

and promise which I had made him.  
This therefore was the occasion that  
with my letters of the viii. of August last  
past, I had not the meane to sende thee  
more then thirtie crownes, within these  
xx. or xx. dayes, I wil sende thee the other  
twentie, for the full accomplishing of the  
terme past, and the fiftie for the begin-  
ning of the yeare present. Therefore, for  
default of the said money, cease not from  
any manner of studie: but nowe it plea-  
seth mee to talke a little vnto thee. Thou  
then drawen by disdain, and moued with  
vniust pze, for so light an occasion (as vo-  
luntarily willing to worke vengeance)  
stayest thou to giue answer vnto the hu-  
maine and gentle Epistles of thy father,  
vnto the sweete and louing letters of thy  
mother? disdainest thou to answer bro-  
therly the tender letters of thy chaste, pru-  
dent, and newe married sister? O thou  
miscreant, thinkest thou peraduenture  
that the pittie of thy father woulde not  
haue sent thee y<sup>r</sup>wentie crownes, which  
for the necessitie and ornament of our  
house could not then be done? O Heroi-  
call crueltie of a childe, O heart of yron,  
O barbarous vsage, O wickednesse  
woꝝ



worthe to bee carried to the uttermost  
 ends of the world: I see well ynough  
 how wise thou art become, to know how  
 to molest me euen at the very heart root,  
 together with thy miserable mother:  
 who for that thy plague of spirit, taketh  
 her daily nourishment with sharpe and  
 bitter anguishes. The Virgillian Queene  
 Dido of Carthage, was neuer so passion-  
 ned with loue towards her pitifull childe  
 Ascanius, as (by thy occasion) the tender-  
 nes of the charity of thy mother towards  
 thee, it is at this present afflicted and de-  
 solate, and for thee only she liuing doth  
 account her selfe miserable and unfortu-  
 nate. Alas I pray you tell me, is this the  
 doctrine of the sage Plato? Are these the  
 instructions of Aristotle, that prince of Na-  
 ture: who say, that it is not possible, that  
 childre should make recompence to their  
 Parents, for the goodnes by them recei-  
 ued? Thou then (if thou wilt that thy  
 mother liue) take forthwith thy penne  
 and write, to comfort her. Thou oughtest  
 to remember (as a reasonable man) that  
 shee brought thee into this worlde, that  
 thou wast tenderly and warmly nour-  
 shed in her wombe, and that thou didst  
 there

there receiue thy life, limes, flesh, bloud, sinnes and bones: since which time also, howe carefull and diligent a father I haue beene for thee (to auoide the vanitie of worldly praises) certainly I demaunde none other witnesse but euen thy selfe, Phalaris, although hee was a tyrant and of notable seueritie, yet sometimes appeared ciuill, who writing vnto his sonne Pauolus, sayeth vnto him, that a child ought cheefely to bee mindfull of the benefices of his Parentes.

Alas, I pray thee read the historie of Valerius, where thou shalt vnderstand the pittie of Coriolan, towarde his mother: and the promptnesse of the pitifull heart of Simon the Athenian, towarde his Father Miltiades. Finally I had purposed to haue continued longer in this Epistle: but the teares which fall from mine eyes will not suffer mee to passe further. I beleue that through the great anguish of the greeke that thy pitifull mother sustaineth, if shee should see thee in her presence, shee coulde not say to thee, O sonne write vnto mee, but I doubt not but that those her distilling teares would forth with pricke thee



thee forwarde to write vnto her: and because shee is thy mother, (and that both good and worshipful, ) thou mightest peradventure learne the dutie of true pittie, not bashing to accompanie her with sorrowfull wailing & repentance, for the error towards thy parents ( without due consideration ) by thee comited. God keepe thee, & vouchsafe to make thee worthy of his infinite grace. Thy Father, &c.

*The answer of the Sonne vnto his Father:*

**D**Earely beloued father, after most humble commendations vnto you and my louing mother, beseeching you both of your daily blessing, &c. Father, although I know your aduise to be truer then the voice of the Cumanie Sibillie, or the oracle of Apollo, neuertheles I thinke it my duetie, to make briefe answer vnto your graue and learned letters. You by them (together with the great pitie of my mother) haue made mine eyes so tenderly moysted with teares, that not onely in one thing, but also in many, if I had been before your presence (your fatherly benignity, together with my mothers clemency considered,) you would certainly haue

haue inged your onely sonne, worthe of pardon. He that should blasphemie God: yea, or his father, or mother, me thinketh he were not worthy to be reasoned with: all, but rather to be punished: for in veritie there is nothing more vnseemely in a young man, then to giue occasion of anger vnto a man of ripe age. Therefore, as Marcus Cicero writeth, wisdom is the knowledge of good and euill things. And this goeth morally. Aristotle disputing saith, that it falleth not for youth to prouoke displeasure. The moralist Seneca sweetely writeth, that the wise man is temperate and constant: and he that is constant and without perturbation, and wickednesse, is he that is quiet and vntroubled: then to conclude, the wise man is happy. Therefore extend your pittie vnto mee: for according to the sentence of Fabian Quintilian, he that repenteth him of errour, is worthy of pardon. But because I will not be long in writing, it may please you to vnderstand, that in this towne of Parice, we had great scarcitie of victuals this yeare. Corne is at a very high price: I say nothing vnto you of wine, which at this day is risen vnto



such a price, that of many persons it is quite forsaken. I know well, my deare father and mother, that you would not haue me to indure scarcity of victuals, for the which my garments already foure moneths agoe, are gaged to mine Hoste, which causeth mee to bee more importunate to demand money of you, which through your goodnesse I attend for with earnest desire. To finish, (my duetie vnto you both remembered) I humbly recommend mee, and also vnto my welbeloued Sister.

You humble and obedient sonne, &c.

*The father writeth vnto the sonne.*

**V**Erily my sonne, thou wilt be the occasion through thy euil behauiour to haue mee sooner than I ought vnto my graue: for not long ago here in this town of Lions, diuers gentlemen & merchants affirmed vnto mee, that all the clothes of Scarlet which thou diddest carry with thee were lost. Also I am aduertised by my cruellie friendes, that sundrie dames, in Lions go sumptuously arraied with our clothes of like, and thou of them hast none

none other payment, but that thou takeſt account ſecretly in the night. This is not the faith which thou diddeſt promiſe me at thy departure: therefore thy mother continually weepeth, and thy two vertuous and honeſt ſiſters lament with out ceaſing. But tell me, with what knives thinkeſt thou that thou doeſt wounde the moſt ſecrete partes of our heartes: therefore, be readie to amend thy error, or elſe verily ceaſe to call me father, and hold thy ſelfe aſſured (except thou ſpeedily amend) that neyther of my goods nor money thou ſhalt euer haue any part hereafter.

Thy carefull father, &c.

*The ſonne maketh anſwere vnto  
the father.*

**M**y dearly beloued father, I haue bene aduertised by your ſorrowfull letter of euill aduenture of our merchandize: but becauſe you are my father and a prudent father, it is lawfull for you without occaſion to reprehend and to threaten me: howbeit, hee that committeth not the fault, is alwaies accompanied with ſweet hope. Thoſe that haue told you, y<sup>e</sup> I giue



your clothes of silke to the dames of Lions, peradventure haue taken it in euill part, that I haue not giuen some peece of silke to their wiues, and would peradventure haue taken no care to haue asked them from whence the garment had come, so y<sup>t</sup> they had spared theis pennies. I pray you therefore my deare father, be content and glad: for I consume not your goods, but I sell the aswell vnto women as vnto men. I send you by your factour 2000. pounds for clothes of scarlet; and sixe hundred poundes for clothes of silke. I will carrie to finish the rest, and the cursed enuie languishing, shall fall vnto the ground; and you shall finde me (God to friend) a good, iust, and faithfull sonne, &c.

*The wife writeth vnto her husband.*

**E**xtremely beloued husband, after a thousand commendations vnto you, with the desire of your health and welfare, rather then mine owne, &c. Since your departure hence, God knoweth in how many carefull cogitations and thoughts I haue liued: and certainly in all my tribulations, through your absence, I haue found

found none greater than in one whole  
 yeare with much adoe to haue receiued  
 from you onely two short Letters . It  
 may be that some great affayres of the  
 Court woulde not permit you time to  
 write, or peraduenture that no care of  
 vs doth picke you forward . These ve-  
 rily were not your promises made vnto  
 me at your departure . It may please you  
 to vnderstand , that our two children are  
 in good health , and increase in stature,  
 but not in manners, which to them should  
 appertaine . We are rich of substance  
 more than otherwise, therfore take heede  
 least couetousnesse doe surmount and o-  
 uercome you : for riches be small orna-  
 mentes for our children : without the  
 brightnesse of some vertues . Besides  
 this, forget you not , that I haue not a-  
 ny lacke of thinges necessary of liuing:  
 but know ye that I am a wife, and that  
 young not better nor worse than another.  
 Therfore . I beseech and require you  
 that you will speedily repayre home , for  
 wee more require your presence than  
 your mony: and thus with great desire  
 doe we attend for you: beseeching God  
 to blesse you and prosper your affaires.

Your faithfull spouse, &c,



*The answere of the husband vnto  
his wife.*

**L**oving wife, after heartie commendations with desire of your prosperitie and all ours, &c. This may be to certifye you, that within these fewe daies I receiued some very lamentable Letters from you, by the which you doe greatly complaine of me, for that I should be slow in writing vnto you. You thinke peradventure that from hence where I am in Lionsto Amboyse, is like distance of way as from Bloys to Tours. Verily I haue written at the least nine times in the yeare, and often it happeneth (as you might consider) that by negligence of the carriers letters are lost. But to proceede: when I parted from you, I had thought that I parted ioyfully, leaving in your lap our two children, with stedfast confidence to haue committed them to a prudent, sage, temperate, carefull, diligent, & heartie wife, about the gouerning of domestical affaires, wherin me thinks there should be no default in you. You write vnto me, that you are a wife and young with that which followeth: I say that when I married you, I tooke you not onely for a wife,

wife, but also for the most vertuous, most chaste, most honest, and most skilfull of all other of your age. I am not couetous, as peradventure you suppose: true it is, that I am come vnto the Court to aduantage vs and our chilozen as much as I can, which may hereafter be cause of ioyfull quietnesse. At this present I will write no further: God willing within these thre moneths I trust to be with you. And thus I commit you and all ours to the blessed Trinitie.

Your louing husband, &c.

*A Sister writeth vnto her brother.*

**M** welbeloued brother, after most heartie commendations vnto you &c. I cannot expresse nor declare in wordes, what grievous sorrows & passions I haue receiued for the death of Francis your louing & faithfull spouse. Therfore, (were not the extreeme teares and great anguishes wherewith I am bitterly accompanied,) I might peradventure finde out for you some manner of consolation: but certainly very ill may he helpe an other, that cannot in any wise helpe himselfe.

Any



Any other meanes is there not, same one, by reason, which might comfort you to take, with a good heart, the fierce and vncertaine death of that honest, vertuous, and chaste wife: who through the merites of her vertues, I esteeme without all doubt, to be gone to possesse the eternall triumphs of the heauenly glory. Wherefore then ought we more to lament the vngentlenesse of envious death, which in the end destroyeth all things created, then we ought quietly to render the money which we haue borrowed? for the gift of life lent vnto vs by the generall Creator, ought to be restored without any lamentation. Therefore I pray you, studie with me to praise God, for the faithful departure of your welbeloued out of this transitorie life: & so bring vp Loyle my deare niece, that she may follow the manners of her mother. Would the bitter raine of the humour that falleth from mine eyes haue ceased, I would haue beene more large in writing vnto you. The eternall God, of his infinite pittie, preserve you and yours in peace and prosperitie.

Your louing Sister, &c.

The

*The answer of the Brother vnto  
his Sister.*

**D**Earely beloued Sister, after louing commendations vnto you, &c. The tenderneſſe of the ſweete ſtile of your gentle letters hath cauſed ſomewhat to ceaſe the abundance of the moſt humoz gushing from mine eyes: theſe I cannot by any ſufficient words expreſſe the things which I doe owe, and euen vntill the laſt day of my life ſhall owe vnto your pietie, goodneſſe, and courteſie. I know how tenderly you take the memorie of Francis: alſo I knowe the effect of the ſingular loue, which ſhe bare vnto you. Your niece humbly recommended her vnto your benignitie, I truſt that ſhee will followe in all thinges the gentleneſſe and honeſtie of that her vertuous mother deceaſed. We in the meane time ſhall alwaies be readie to accompliſh your request in all things at your pleaſure. God haue you in his bleſſed cuſtion.

Your faithfull Brother, &c.

*A Moſher writeth vnto her  
Daughter.*

¶ ¶ ¶



**V** Vnbeloued Daughter Antioch after due commendations vnto you,  
 etc. Very acceptable (deare Daughter)  
 were your letters vnto mee partly for  
 hauing aduise of your health, and partly  
 to vnderstand that Peter your sonne doth  
 so diligently attend to the beginning of  
 his studie. To aduertise you by motherly  
 charitie, of that thing, which appertey-  
 neth both vnto my honesty and yours, it  
 is so, y<sup>e</sup> within this little while, I haue  
 by diuers voices vnderstanded, (I wot  
 not what) of your ill renoume, from  
 those parts of your towne of Bloys. You  
 knowe (my daughter,) at sixteene yeares  
 of age I was married, and at xiii. re-  
 mained widowe with two children, and  
 vnto this my age of Lii. yeares, there  
 was neuer none that could say any thing  
 against the integritie of my life: neither  
 haue I at any time passed for a husbando.  
 Thou verily at xvi. yeares diddest take a  
 husbando, and now at xxv. yeares re-  
 mainest widowe, with one sonne onely.  
 Six yeares hast thou possessed thy hus-  
 band: therefore thou oughtest to bee sa-  
 tisfied of worldly thinges. Thou art rich,  
 and art left vnder the state of a widowe,  
 Oh,

Oh, I pray thee for the loue of the eternall God, and for the obeysance that thou owest vnto me, that thou wilt be well aduised, not to maculate or blot that widowish and decent habite, which thou bearest, for the worship of him, who of thy virginittie gathered the first frutes. The Lord be with thee.

Thy pittifull mother, &c.

*The Daughter maketh answer vnto her Mother.*

Care and welbeloued mother, after most humble and reuerend commendations, with the desire of your long life &c. Through your last briefe letters I am become altogether milancholy and sorrowfull: and not for that the occasion springeth of you, but of the unhappinesse of the wicked worlde. Clerly with most humble obedience I receiued all those admonitions which came from you my discreet mother, Hippolite, as we read in the ancient histories, because he would not consent to Phædra his horrible mother, was by her occasion cruelly put to death, without deserte: so I, by the pestiferous tongues of other, am innocently



cently slandered. Therefore, harken I pray you my deare mother, you knowe Clare verie well, who hath a brother xxxiii. yeres old, a drunkard, euill taught, a gamester, and a glutton, these two yeares hath he by letters, giftes, and promises gone about dishonestly to tempt me, and this doeth he not so much for his owne desire, as for the wicked will of his sister Clare, who being about xxx. yeres of age, and richly married (but vnto an olde man) is very liberall of her loue vnto whosoener demaundeth it. And because that she is my neighbour, she would gladly haue me ioynd in loue with her brother: but that shall notwithstanding nothing preuaile him, though mistrustfull persons speake their pleasure. No more at this time, you vnderstand mee well God prosper and preserve you

Your obedient & louing daughter,

*One Lord writeth vnto another.*

**R**ight honorable Lord, after due commendations, &c. It is alreadie thre moneths agoe, since your honoz by your learned and prudent Letters requested mee, that if it were possible to vse such means

meanes and diligence in speaking vnto William Ardiler, that it may please him to serue your honour in the office of a Secretarie, because he is a man skillfull, quiet, and also of marvellous elegancie in composing. Vertly I vled all the meanes that I could to induce him vnto your honours desire: the attempts that I gaue vnto him, in that matter, did at the beginning nothing auail: for he excused himselfe to be wearie of seruing Lordes, and that he now loued to rest, and to giue himselfe to nourish his little childe: but in fine, I so handled the matter, that within one moneth he will depart hence to goe vnto you. I tolde him, that your honour would vse such liberality as his vertue requireth. I take great pleasure, for that your Lordshippe shall haue neere you a prudent, loyall, learned, a wonderfull obseruer of antiquities, a great Historian, and in the pleasant pastime of Poetrie, a man without comparison: which shall be great satisfaction to the ardent zeale of the diuine vnderstanding of your excellencie: which I pray God stil to prosper and increase, &c.



cently slandered. Wherefoze, harken I pray you my deare mother, you knowe Clare verie well, who hath a brother *xxiii.* yeres old, a drunkenard, euill taught, a gamester, and a glutton, these two peares hath he by letters, giftes, and promises gone about dishonestly to tempt me, and this doeth he not so much for his owne desire, as for the wicked will of his sister Clare, who being about *xxx.* yeres of age, and richly married (but vnto an olde man) is very liberall of her loue vnto whosoener demaundeth it. And because that she is my neighbour, she would gladly haue me ioynd in loue with her brother: but that shall notwithstanding nothing preuaile him, though mistrustfull persons speake their pleasure. As more at this time, you vnderstand mee well God prosper and preserve you

Your obedient & louing daughter.

*One Lord writeth vnto another.*

**R**ight honorable Lord, after due commendations, &c. It is alreadie three moneths agoe, since your honoz by your learned and prudent Letters requested mee, that if it were possible to vse such means

meanes and diligence in speaking vnto William Ardiler, that it may please him to serue your honour in the office of a Secretarie, because he is a man skillfull, quiet, and also of marvellous elegancie in composing. Vertly I vsed all the meanes that I could to induce him vnto your honours desire: the attempts that I gaue vnto him, in that matter, did at the beginning nothing auayle: for he excused himselfe to be wearie of seruing Lordes, and that he now loued to rest, and to giue himselfe to nourish his little child: but in fine, I so handled the matter, that within one moneth he will depart hence to goe vnto you. I tolde him, that your honour would vse such liberality as his vertue requireth. I take great pleasure, for that your Lordshippe shall haue neere you a prudent, loyall, learned, a wonderfull obseruer of antiquities, a great Historian, and in the pleasant pastime of Poetrie, a man without comparison: which shall be great satisfaction to the ardent zeale of the diuine vnderstanding of your excellencie: which I pray God stil to prosper and increase, &c.



*The answer of one Lord vnto  
another.*

**R**ight honorable, after continuall commendations, &c. Your Lordship knoweth, in how troublesome and wearie exercises we haue consumed the other part of our transitorie and miserable life: therefore, your honour by the humanitie thereof, must pardon our vnlearned Letters: but now, by vertue of your honour, we possesse the gentle and quiet personage of William Ardiller, for the loyall and good Secretary of our affaires. Certainly I loue his humanity & gentlenesse, his iudgement doth greatly please me, and the eloquence of his speech delighteth me. If all the holy Church of the Christians, had as well chosen their Bishops, Deacons, and ministers, as I haue done my Secretarie, vndoubtedly the religion of our Catholick faith would be had more in reuerence, and better spoken of, than we see it is in this our miserable time. I certifie your Lordshippe, that as soon as our foresaide Secretarie came to salute vs, we immediatly of our courtesie gaue him five hundred crowns of Golde. God for his clemencie sende  
p<sup>ro</sup>s.

prosperitie to our affaires: for vnto our  
saide Secretarie, and to all mindes like  
vnto his, we will at all times enforce  
our selues to giue all commoditie and fa-  
uour. Here will I make an ende, and  
commit your Lordshippe to the blessed  
Trinitie, &c.

*A Gentleman writeth vnto a  
noble Captaine.*

**H**onorable Captaine, after most hum-  
ble commendations, &c. I am aduer-  
tised by Letters from my sonne, that  
your honour thorough your gracious  
goodnesse, hath placed him in the nūber  
of your men of armes: for which thinge  
I with all our parents and friendes, doe  
so much remaine bounde vnto you, that  
in veritie we are not able to expresse it  
in wordes. Oh how precious is the ser-  
uice that is doone to a liberall man?  
but much more happie, and more praise  
worthie is the Lorde who knoweth his  
loyall and faithfull seruitor, and rewar-  
deth him with condigne benefites. The  
hauie worthinesse of your magnani-  
mitie doeth cause vs, that though wee  
be absent in bodie, yet our ardent loue is  
D 2 alwaies



alwaies at hand, and neare you.

Domore at this time, but the Lorde prosper your affaires, &c.

*The aunswere of the Captaine vnto the Gentleman.*

**V**Velbeloued, I heartily recommend me vnto you, &c. Right acceptable vnto me were your letters replenished with loue and humanitie, by the which you, with your friendes and kinsfolkes, doe apeare to be willing to giue mee thanks, for that I haue chosen your sonn into the order of my men of armes. I will answere you briezely: vnderstand ye then that in the feates of cheualrie, where the matter standeth of life and death, of po- uertie and riches, of honor and shame, I make not election by friendshippe or fa- uour, but I prefer men to higher degree by their vertue: and therefore the wis- dome, counsell, and manly courage of your soane constrained me to honoꝝ him, who is readie to be further preferred. You in the meane time liue quietly, and if hee doe you honoꝝ, giue the praise to God, and not vnto me. The eteznall haue you in his keeping, &c.

*One Gentleman writeth vnto  
another.*

**R**ight worshipfull, my heartyp commenda-  
tions vnto you remembred, &c. I  
haue presently receiued your gratefull  
Letters, which were welcome vnto mee  
for two causes. First, because they were  
yours, and secondly, because with them  
I receiued from your worship a liberall  
present, to wit, halfe a dozen Phesantes,  
and a couple of Kids. I heartily thanke  
your gentlenesse. We are also hunters,  
but it behoueth vs to pray vnto Diana,  
the ancient goddessse of the forrestes,  
that she would vouchsafe to send vs some  
worthy pray, wherewith wee might  
strive to remunerate in price, that gift of  
yours: but if (peradventure.) you sur-  
mount vs in the wroth thereof, yet in  
seruitude of loue, you shall neuer sur-  
mount vs.

Yours as as a brother, &c.

*The answere of one Gentleman  
vnto another.*

**R**ight worshipfull, after my heartiest  
recommendations, &c. Greatly am I  
satisfied, to haue had occasion to prouoke



you to write vnto me : for there are many daies and moneths past, since I haue had any meane to knowe howe you doe. It greatly pleased me that our gift seemed not base vnto you, howbeit we sent you not so small a present, for the desire to haue it changed, but onely to content the great good will and affections of our mutuall loue. If it please you to visite vs this time of Lent, we will goe vnto the hunting for vs prepared. Thus rest I.

Yours as a brother, &c.

*One merchant writeth to another, Lans  
Deo. In Boloigne. Le. 25. April,  
Anno 1567.*

**T**Rustie and welbeloued, I heartily commende me vnto you, &c. After you were departed from vs, forthwith I dispatched the ship, and laded the same with fourtie tonnes of Dalmsey, which the yeare past I kept for a better vent. We vnderstand by aduise from Antuerpe, that Muskeadel is worth fortie French crownes the tonne at the least, and also other wines of Candie, to be worth 35. crownes the tonne. I trust we shall come to a good account, and so much the more,  
for

for that I am only informed by our factors, that the gallies of Venice, shall not goe this yeare into Ponant. I suppose that you shall not make sale of all your wines at Deepe: therefore let it not be troublesome vnto you, to make your voyage vnto Roane: there to dispatch the rest Peraduiso. It is vnderstanded by letters from Lions, that there is such abundance of wine in Prouence, that it beareth no price. You therefore being arrived at Roane, be carefull to giue me aduise from time to time, of euery thing that you shall doe, and of the estate of merchandize, Thus in hast I commit you to the Lorde, who prosper your affaires, &c.

*The answer of one Marchant vnto another.*

In Deepe, the.3. of May, 1567.

**R**Ight trustie, after hearty recommendations, &c. Yours of the 25. of the last month I haue receued, by the which I doe gladly vnderstande your diligence in the expedition of our shippe, which (thanks be to God) is in safetie arrived.



The merchant of Roane incontinently came downe, who hoisted vp the 40 tunnes of Malmesie at 60. crownes the tunne, whereof I am glad. I intende to send our other ship vnto Nants, & there to change our wines for wooles, which I trust wee shall sell deare: for at this present they are greatly desired, by reason that al France is like to be in armes. To giue you aduice of the estate of merchandizes, as farre as I vnderstande, wines of Paris are worth 16. pounde turnoys le tonne: Prunes are worth 1. s. tur le C. Currants are worth 21. tur le C. Pepper is worth 15. s. tur le li. Wheate in Beaus is worth 30. s. tur. the Bushell. Barley is at 16. s. tur. the bushell. Dyes, Pease, and Beanes are worth. 14. in Brittain. All kinde of fish is good cheap, saue onely Mackrell, which in all places are had in such estimation, that whosoever can make traffique therein, may surely say, *Attollite Portas*. Therefore I intend at this time therein to employ some cashe. Be assured I wil do nothing, wher in I shal not vnderstand some gaine. That which I write vnto you, take care to keep secret. And thus god prosper you, &c.

*A Marchant writeth vnto his factor.*

**A**fter commendatiōs, &c. Factor, it is now two yeares ago since I sent thee to Barcelone, a Citie of Chareloigne, & at sundry times I haue sent vnto thee v̄ value of more than 36000. crownes in diuers sortes: and by thine account diligently kept, I finde to haue receiued of thee but onely 20000. crownes in change of merchandize: afterwardes to haue receiued of thee in argent about 10000. crownes, & of 8000. crownes, I see none account True it is, that I haue some vnderstanding of the 4000. crownes, which Supplicius Gallier oweth, but of the other 4000. which remaine, I cannot vnderstand any particularitie. I haue sundry times required account of thee, how be it, thou turnest thy deafe care towards me: so that thou causest me not onely to haue great admiration, but also great suspicion. Therefore, see that thou imploie thy selfe to gather vp that, & euery other account which thou hast of mine, and like a man of credite, come thy way vnto Paris, for I haue determined not to trade any more vnto Barcelone, where wee haue but smal gaines. God prosper thee,  
 &c. The



*The answer of the Factor to the Merchant.*

**R**Ight worshipfull sir, my duetie being first to you remembred, &c. Your letters of the viii. of August, I haue receiued, whereby I vnderstand the disposition of your minde: Patience: wee haue here at this present, a Gallie of Gennes which wil depart hence within these xiiii daies, I wil take passage therein to Marseilles, and from thence (God to friend) I will incontinently come vnto you & will bring with me al my bookes of accounts, by the which you shall conferre your reasons & mine together. But in the meane time, somewhat to quiet your minde for the four thousand Crownes which you suspect, within one yeare we haue to recover two thousand Crownes of my lord John de Louch of Mousne, it is a yere agoe since I did credite him with the saide summe. I haue of him sufficient assurāce, & for a thousand five hundred Crownes, I haue here in sundry expences for your affaires already disbursed. I will expresse the whole vnto you by writinge: bringing the particular note of the Spanish Alkes, that I sent you this moneth  
of

of July last past, which were 53. peeces  
And Thus God prosper you, and prosper  
your affaires, &c.

*One Cashyer writeth vnto another.*

**A**fter heartie commendations, &c. I  
wrote vnto you, the first of the last  
moneth, that vpon the sight thereof you  
should deliuer vnto Sir Sebastian. Coi-  
son of Mousne, sixe thousand Ducates,  
for so much were assigned at our house: I  
pray you deliuer him the saide summe,  
making good payment thereof, and send  
me the example of such writing. Haue in  
remembzance how you deliuer money  
vnto any: you knowe the seale that pas-  
seth betweene vs: I pray you in any wise  
send mee the copies of all the bills of ex-  
change, which you haue had from vs  
within these vi. moneths, for here is yet  
some discorde. This sufficeth, G. D. D  
keepe you, &c.

*One Cashyer to another.*

**I**Heartily commende me vnto you. &c.  
Because it is expedient to gratifie our  
friends: you shall deliuer vnto the bearer  
hereof, named Dauid Barthon 8. hundred  
French



French crownes: and cause him onelye there to giue good and sure pledge for the said summe. For so hath the same Dauid here promised vs to doe, giuing him vi. monethes day of payment. I pray you take sufficient assurance, to the end that our goods be not lightly lost. It sufficeth to the we pleasure, you therefore fulfil the contents hereof. And thus fare you wel, &c.

*One friend writeth vnto another.*

**D**Eare & welbeloued friende, after most hartie comendations vnto you, and your good bedfellow, &c. The cheefest cause of my writing vnto you at this present, is to let you vnderstand, that we are still in great tribulation, by reason of the men of armes, and aduenturers, by whome the poore people of Mousne, do sustaine inestimable damage. The countrie is altogether desert: and that which is also more pitifull, is, that many worthy maidens, are by them carried away into other places, and some by force violated, as also are many mens wiues both faire and honest: Consider you into what abundance of teares they haue beene brought. O vnfortunate France, nowe  
flou-

flourishing in armes : is it possible that thy auncient vertue should be altogether extinguished? O my perfect friende, the eternall God mooued mee to send vnto your house at Bloys, Iane my wife, and my daughter out of so great perill. Yesterday from my wife & from my daughter I receiued comfortable Letters, by the which I am plainly certified, that your bedfellow vseth vnto them all courtesie and gentlenesse. O the eternall God graunt me life, to the ende that if not in all, yet at the least in part, I may render some recompence vnto the benefits from your receiued: for the which I am become a great debtor vnto your goodnesse. And thus the eternall haue you all in his keeping, & send vs a merrie meeting, &c.

*The answere of one friend vnto another.*

**V**Velbeloued friende, I hartily re-commend mee vnto you, wishing your health and prosperitie, euen as mine owne. &c. Be well assured, that so long as I live, my house and all that I haue, shall at all times be at your commaundement, or any of your friends. and that shall



shall you manifestly knowe in procelle of time. And would to God I might shewe such fidelitie, loue, and charitie towards you, as at your house at Mousne you discovered vnto me and mine. Thankes be vnto God, we make good cheere, but certainly I and my wife doe feelee great anguish for the losse of your goods, which through our mutuall amitie wee suppose is be our losse: the veration, which you sustaine by the handes of the Souldiers, whereof we haue vnderstanding by your litters, God of his goodnesse deliuer you from them, &c.

*One friend writeth in anothers  
behalf.*

**A**Lthough (worthie sir) I knowe, that it is not lawfull to mistrust your wisdom, in any thing appertaining vnto iustice: neuerthelesse, to satisfie the dutie which I owe to this bearer, vnto whome (through the fidelitie and affection that is betweene vs) I am bounde to doe even that, which I woulde doe, if it were for mine owne cause, I therefore beseech your worthinesse, that you will without delay, make a iust cnde of his  
fate.

fute. And so doing, I shall remaine alwaies bound vnto you, &c.

*The answere vnto his friende.*

**W**hat needeth, that you shoulde write vnto me, in the behalfe of him who I equally loue as well as you: So great are his vertues, that of euery man (of what estate soeuer he be) he is worthe to be beloued, & defended. I beleeue, through his great wisdom, he wil demand mee nothing, which shalbe against y<sup>e</sup> dignitie of mine office: for which cause, and for the duetie of Justice I am bound to administer vnto him, and euery one fauourable & lawfull audience: But though there were no cause at all, yet thy auncient amitie would constrain me to aid and fauour him: for which cause be well assured, that I will so vse the matter, that he shal plainly perceiue, that thy requests haue not bene brought in vaine &c.

*A man writeth vnto his aduersary.*

**S**uch is and hath beene thy vncourteous, nay, altogether vnconstant and dishonest dealing to me wardes, that thou deser-



deseruest not to be wzitten vnto at al, but rather to be requited with extremitie of shame: For notwithstanding the greate friendship and benefitez, which sundrye times thou hast receiued at my handes, yet still in the end thou she west mee one wicke or other of Legerdemaine. & that handled in such cunning sort, as (were I not wiser then you would wish mee,) I should easily be overtakē with a crooked measure. I perceiue very well a man had neede to haue Lynx his eyes, & Synas subtiltie, that should deale with you, and all to little. Therefore I admonish thee, that forthwith thou render vnto me, that which is my due, and neither seeke one deuise nor other to defraud or delay mee, otherwise thou shalt shortly heare of me, & that with al extremitie, for thou shalt not play bob foole with mee any longer, let other take it at thy handes that will. And thus I rest. Thine as thou vbest him  
 &c.

*The answere of the aduersary.*

¶ If you be short, a fig for you. And as for my dealing to you wardes, it is and hath beene as good, or better than yours

yours vnto mee : and whether you had  
written vnto me or no, I had not forced.  
And for any friendship or benefit that I  
haue receiued at thy handes, a man may  
buy asmuch at Bellinsgate for a bare  
on the eare: but to y<sup>e</sup> matter. You charge  
mee with trickes of Legerdemaine, I  
would thou shouldst well it wote, I vse  
no such fashions, neither hast thou any  
cause so to write vnto me, if thou wert  
as wise as thou weenest thy selfe to bee:  
but in so saying, thou shewest not onely  
thine owne folly, but also thy dishonesty.  
Choppe on with your Logike, as long  
as you list, and daunce in your masking  
geare vntill you bee wearie. I thinke  
you dreamed of a dyle Summer, or else  
haue learned Will Summers lesson, to  
write to a man for money when you are  
in his debt: for by that time you and I  
haue reckoned a right, you shall finde,  
that I owe you a newe nothing to hange  
vpon your sleeue. And thus (as willing  
to aunswer your lewdnesse, as you were  
to write,) if I meete you in the morning,  
I will bid you good night.

Nothing, but his owne, &c.



*To write vnto a Prince in a prisoners behalfe.*

**I** haue heertofore continually knowen, and now at this present ( more than euer ) doe knowe, of what force true amitie and friendship is, the which constraineth a man to be gentle & amiable, euen vnto the person whome he hateth, thereby to satisfie his friende that intreateth for him: therefore knowing the fauour which your highnesse beareth vnto me, I doubt not to request you in the behalfe of Cleophas Orillar, who although through his crimes, he deserue to receiue no pardon, yet because William Ardiller of whome I haue receiued infinite pleasures, and am bound vnto him for euer ( doeth force mee so heard by letters and messages, & knoweth certainly what I can doe with your maiestie ) that there should bee no damage done, neither to his person nor goods. I therefore moste humbly beseech you, for the inestimable loue that I beare vnto you, that he may plainly perceiue, of what force and strength that goodnesse of yours is towards mee, and so trust at this present to make experience of the great

great affection, which is betwixt vs, thorough our auncient and singular loue, &c.

*The answer of the Prince declaring the  
demaund to be vn honest.*

**A**lthough I haue in times past had perfect intelligence and knowledge, what thing friendship and good will hath beene and is, so that the demaund of a friende ought to bee satisfied, especiall when it is iust: yet neuerthelesse it ought alwaies to bee foreseene, that the demaunde be honest and friendely: For if the demaunde be made against true iustice and honest life, it is needfull many times to leaue the good wil, least we faile of iustice: otherwise many wicked examples shoulde be giuen to diuers and infinite persons to doe euill. I vnderstande your letter, by the which you pray me, that I would graunt to release your frind out of captiuitie, not peraduenture considering y<sup>e</sup> great crime and outragious excellence by him committed, the which is so great & abhominable, that he deserueth not death in his person onely but also therewith cruell tormentes, whereof



I am forie, for the mutuall affection that is between vs: because I cannot of mine honour in this case pleasure you. Though your demaunde bee not lawfull nor honest, yet loue and friendship moueth you to demaunde, & to speake for that, which all lawe denyeth. And for, that malefactours are to bee punished, the good to be exalted, and safely to goe abroad in the world, I pray you, though I do not satisfie your demaunde, yet at this time haue me excused, because iustice doth force me to denie that request, &c.

*The excuse for that the demand was against iustice.*

**I** Consider, that many times the loue & affection of one friende vnto an other, harmeth the conscience, and suffereth it not to decerne the trueth of reason and Justice: but when wee beholde the estate of men, who by their crimes haue deserved all kindes of punishments, then it is needfull that iustice take place, thereby to giue example to other men from liuing euill: notwithstanding, I haue done the duty which belongeth vnto a friend. And although that with small consideration  
and

and wisdom I intreated for Cleophas,  
yet I beseech your Maiesty to excuse &  
pardon mee, not so much for mine igno-  
rance, as for the love that I bare unto  
my friend, writing in the behalfe of that  
transgressor of true iustice, as plainly  
your prudence expresth unto mee, the  
which may be an excuse of my unworthy  
demand, &c.

*To aid thy friend being in prison  
for debt.*

I Thanke God, for that I never reque-  
sted any thing of your Lordship, which  
you granted me not, and now I yet hope  
to obtaine this, the which is a worke of  
pitty. Within these few daies was im-  
prisoned James Barre, my perfect friend,  
who is in so much extremitie, that it is  
scarce able to be expressed, & hath a great  
sort of children, for whome he laboureth  
both day and night to get bread to su-  
staine them: but now being absent, your  
Lordship may consider how his pitifull  
family should live. Therefore I humbly  
beseech you, that you would both for the  
love of God, and also for my sake, open  
your eares unto my request, & give him  
some



some day of payment, in such sort, that the poore man may bee deliuered out of prison, to comfort and releue his poore familie, the which cannot bee in greater calamitie, plaint, and miserie. And thus hauing sundry times receiued benefits from your Honour, I presently am bolde by too great presumption, to haue recourse vnto you, tenderly beseeching you, that you would vouchsafe to deliuer him out of prison. Thus doing I shall receiue a singular pleasure from your wisdomes & shall pray for the continuall preservation of you and all yours, &c.

*To shewe thy selfe sorrowfull for the  
misfortune of thy friend.*

**W**E ought alwaies to participate with our friends of euery fortune that happeneth vnto them. Hauing therefore within these fewe daies had vnderstanding, that you were robbed, I receiue such displeasure and griefe, as of duetye ought euery good and perfect friend one for another. But because I knowe, that it is not needfull to comfort them, which are of themselves by wisdomes comforted, I will not inlarge any further, but  
onely

onely desire you to haue patience in such misfortune, as requireth your singular prudence: whereunto I comitt you, &c.

*The exhortation of a Captaine vnto  
his souldiers.*

**A**lthough nature alwaies appoin-  
teth some puissant person, for necessa-  
ry occasion to gouerne the subiect peo-  
ple, in due obseruance of order: yet since  
the time y I haue beene amongst you in  
the administration of warfare, I doe not  
esteem my self your superiour, but equal:  
for that no exercise hath more neede of  
skill and counsell, then warrefare. You  
therefore my soueraigne Souldiers, in-  
force your selues with all louing dili-  
gence, to suboue and bring downe these  
barbarous people, not so furious as per-  
uerse, at all times and in all places, our  
great enemies. For which occasion in  
this warre, shewe your selues not only  
friends and defenders of our King, but  
also tutours and carefull prouiders for  
your selues, & preseruers of your wines,  
chilozen, and goods, &c.

*To demand entertaine-ment of a  
great Captaine.*



**C**ouragious Captaine, the celebrated  
 Crenowne of wisdom, prudence, ho-  
 nestie, and vertue in chivalry, wonder-  
 fully exercised by your Lordship in our  
 time, doe invite and prouoke mee to ap-  
 peale vnto your presence, offering there  
 vnto my whole seruice, readie at all times,  
 and in all places. Many men of greate  
 fame in warrefare, are at this present of  
 mee very well known, of all which none  
 of them in heart, counsel, manhood, nor  
 prudence, may be compared vnto your  
 excellencie: therefore all the true cham-  
 pions of France, and other men of armes  
 are desirous to submit themselves to  
 your Lordship: and amongst which num-  
 ber, as one of the meanest, I humbly re-  
 quest to be admitted, &c.

*To excuse thy selfe for being negligent in  
 writing vnto thy friend.*

**I**f in times past I haue not written vnto  
 you, as my duetie was, it hath beene  
 for the vrgent businesse & great affaires  
 that letted mee: yet therefore it is not,  
 but that my whole trust and fidelitie in  
 every kinde of thing hath alwayes re-  
 mained in you: and especially, when I  
 record

recozd with my selfe the singular loue which you haue alwaies shewed vnto mee in deedes and effectes. And because it is better to expresse some parte of my dutie late than neuer, I am mooued to write vnto you these presentes, that you may participate with mee of my profit & prosperitie, as you haue heretofore of my hinderance and aduersitie, ayding, counselling, & fauoring mee, moze than euer I halfe deserued toward you, &c.

*To put thy friend in remembrance  
of thy businesse.*

**A**ssured I am, y no negligence hath at any time kept you back, from satisfiing of my demaunds, which through your humanitie, you haue alwaie reputed to be your owne: and not onely the offer, which you haue many times made vnto me, but also the experience which I haue had of you, doeth bolden me now to write vnto you. My vrgent businesse therefore together constrainig mee, and knowing that no affaires of mine ( for the loue and affection that you beare vnto me) shalbe accounted troublesome vnto you, I now againe put you in remembrance



brance of that, wherunto my businesse compelleth mee hoping to be pleased of you, as of him, in whom I fixe my full trust and fidelitie in all things, and who also may dispose of me, as of a deare and perfect friende, &c.

*To require ayde at thy friends hand  
in time of pouertie.*

**T**He hope and fidelitie which I haue had in you, and the offer which many times, with an affectionate minde, you haue made vnto me, doeth comfort me, and moue me in this my busines and necessitie, to haue recourse vnto you: being very certaine (for the humanitie and affection that you beare vnto mee) that your effects will bee correspondent to your wordes, and that you will aide mee with that which I shall demanda: which thing will be verie acceptable vnto mee, and which thing also you may easilpe graunt me: for it lyeth aswel in your possibilitie, to giue it, as in mine to aske it. And though the pouertie be great, wherein I finde my selfe at this present: yet noeth euery man knowe, that it is not by my fault, but by the impetuositie of

For-

Fortune, who caſteth downe to grounde each perſon whom ſhe liſteth: for ſickneſſes, debates, change of time, and a thouſand contrarieties, (as euerie man knoweth) haue throwne me downe ſo lowe, that henceforth with my xii. children, I haue more doubt for dying of hunger. than hope to liue, if your humanitie doe not ſuccour me in this mine aduerſitie. And thus I commit my ſelfe vnto your charitable pitie, &c.

*To write vnto an Advocate*

I Doubt not, but that your worſhippe accounteth me a negligent man, ſeeing that in a moneths ſpace I haue not written vnto you: but certainly no occaſion commeth vnto my memorie at this time more conuenient: than to reaſon by writing with a ſage and gentle perſon, and one adorne with vertue: and thus vnderſtanding mine excuſe, I truſt you will be inclined to pardon mee. But to the purpoſe, ſince your worſhip departed from vs, we haue bene more purſued and moleſted in our proceſſe before the Commiſſarie, (who arrived heere the day after your departure, the ſame we were afore time:



time: we haue beene these iiii. sundrye  
 dayes sore troubled, because we had no  
 man to speake for vs: and our aduerse  
 partie had M. Iames Percevall for his  
 Counsellor. But (not to be troublesome  
 by ouerlong writing) the whole matter  
 of the proceſſe dependeth vntill your com-  
 ming: therefore I pray you make ſpee-  
 die returne, and addreſſe your writings  
 orderly. Thus vnderſtand you our trou-  
 bles. One houre ſeemeth to me a whole  
 yeare vntill your worſhip come vnto vs.  
 We haue found the laſt will and teſta-  
 ment of our Uncle deceaſed, which will  
 make very much for our purpoſe. We  
 waite for you here the weeke after Ea-  
 ſter, &c.

*To anſwere thy friend hauing  
 prayſed thee.*

Y Our praile of ſpeech is ſo ſimplye ad-  
 vantaged and ſo eloquent, that in verity  
 vnto a man euen full of eloquence, it  
 would be troublesome thereunto to make  
 due and ſufficient anſwere, therefore im-  
 poſſible vnto me full of barbariſme: But  
 (peraduenture) I knowe not the loue  
 and affection which you beare vnto mee,  
 for

for which cause although I haue not that  
 or nature of speech that were requisite,  
 yet notwithstanding I will inforce my  
 selfe for dueties sake, (as also I trust to  
 your contentment) to write you some  
 part of an aunswere: to the end that you  
 might rather blame me of insufficiency,  
 than of ingratitude or negligence. And  
 therefore, though I knowe my selfe to  
 haue beene praised rather through your  
 humanitie, (for the singular loue that  
 you beare vnto mee) then for the merits  
 of my vertues: yet neuerthelesse, I can  
 not choole but be glad and reioyce, to be  
 praised of so prudent a person, and one  
 adorned with such eloquence as you are:  
 for your authoritie is so much in estima-  
 tion, that not onely men worthe, but  
 also the vnworthe it beautifieth and ex-  
 colleth.

*The replie vnto the same.*

**C**onsidering with my selfe, the small  
 puissance of my weake spirite, and  
 with what authoritie of eloquence it  
 weere needfull and necessary to send you  
 my letters: I am as it were astonied,  
 and specially for the receite of your copi-  
 ous



ous Epistles: but certainly, I am not hee whom you haue saide to be prudent & adorned with eloquence, for therein haue I employed no labour: but assuredly, you are worthe to bee called euen eloquence it selfe.

*To shewe thy selfe thankesfull for a  
benefit receiued.*

**T**hough at this present through y contrarietie of the time, I finde my selfe feeble in the gifts of Fortune, & that towards you I cannot vse that remuneration in effect which I ought: yet I trust you thinke, that my good will is so great toward you, that I haue thereby fully satisfied to euery default of my vnfortunate fortune. And so remaine I assured, that through your accustomed humanitie, you will accept my good wil. But if euer fortune (who is mutable) doe returne her selfe towards me (as I attend her sweet dalliance) & put her prosperous sales to mine honest intent: there is not a man in the whole world that more largely shall dispose of me & all my possibilities, then shal your wisdom, &c.

*The same, after another manner.*

If God had shewed such fauour to me,  
 that I had beene as sufficient to haue  
 rewarded so many your benefices, as I  
 feele my selfe able and desirous to render  
 you infinite thanks, assuredly I woulde  
 haue bene as readie to the satisfaction of  
 the deede, as of the Good will: therfore as  
 farre as extendeth at this present my a-  
 bilitie, I minde not to be ungratefull vn-  
 to you. And thus I thank you for the same  
 as much as if you had done me the grea-  
 est & most singuler benefit in the worlde,  
 and offer my selfe alwaies vnto you, in  
 all that shalbe possible for me, &c.

Here endeth the third Booke.

The fourth booke containing  
 sundry letters, belonging to loue.  
 as well in Verse, as in prose.

*Enrius writeth vnto Lucrecia.*

**I**t is not without cause (La-  
 die Lucrece) that all the  
 Inhabiters of this Citie  
 haue their eyes fired to be-  
 holde, regarde, loue and  
 praise



praise thee: when of the one part they  
 consider the greates vertues wherewith  
 thou art enriched, the good and honest  
 maners which adorne thee: and moreo-  
 uer they haue in admiration thy wealeh,  
 and yet more thy nobilitie and vertue,  
 surpassing all other thy parentes. And  
 when (besides) they consider on the o-  
 ther part the great, singular, and incre-  
 dible beantie, which is in thee, they iudge  
 within themselves, that thou art a verie  
 spectacle of Natures worke, and are not  
 deceived: for they viewe thy Angelicall  
 visage so faire and cleare, that it woulde  
 lighten a firmament altogether cloude:  
 eyes bright, cleare and shining, like two  
 starres, whose sweete aspects drive away  
 all sorrowe and sadnesse, and bring in  
 place all ioy and pleasantnesse. The  
 faire vie of thy pleasant face, passeth al-  
 other liuely colours: thy large forehead,  
 thy christall neck, thy corall lippes, thy  
 golden haire, thy comely bodie, & other  
 thy members so well proportioned, that  
 I cannot desist nor absteine from pray-  
 sing thee, in praying thee to loue thee, &  
 in lauding thee to honour thee. These cau-  
 ses, with many more, doe constrain mee  
 to

to loue thee: and though nobilitie, riches  
and youth be in me, & also that ( thanks  
be vnto God ) I am fortunate ynough:  
yet much more fortunate should I bee if  
it would please thee to loue me. For ( as  
for my part ) I am determined not onely  
to loue, esteeme, and honour thee, but al-  
so to die for thee in thy necessitie, or at  
thy pleasure: And I assure thee, that both  
waking and sleeping, I haue no thought  
but of thee: And though some of my com-  
panions doe say, that I am happie, be-  
cause in me are some small gifts of For-  
tune, and vertues: yet ( these notwith-  
standing ) I account my selfe vnfortu-  
nate, if I obtaine not thy fauour: for  
the same, wherein resteth my onely hope.  
Turne therefore ( if it please thee, my  
sweete dame and gracious virgin ) thy  
sweete eyes of humanitie, and with cle-  
mencie beholde thy humble seruitour. ¶  
What a thing is loue? now doe I knowe it  
by experience: and maruell not though  
the greatest Lords and Ladies be there-  
vnto subiect: for many ( nilling to obeye  
his cōmaundement ) are fallē into great  
inconueniencies. Remēber thee of Daph-  
ne & of Siringue, of which the one despi-



piling the loue of Phœbus, and the other  
of Pan, cruelly ended their liues. Take  
thou heede of so doing, and rather follow  
Penelope, who vnto her louer obserued  
loyallty and liued notably. And to bee  
brieft, graunt vnto my request, for in so  
doing, I promise thee to be loyal, honest,  
and secrete in the accomplishing of all  
thy desires.

*Anaxartes pittifully writeth  
to Oriana.*

**I** Beseech you (Madam) excuse my bold-  
nesse, in taking in hand to discover vn-  
to you the martyrdome, that I suffer for  
your excellencie, which so much the  
more grieueth me, for that I keepe it  
close and couert: and notwithstanding  
the great reuerence that I beare vnto  
your Highnesse: yet such and so vehe-  
ment is the force of loue in me, that my  
sences can no longer resist, but must  
manifest the same vnto you, which is  
in such sorte, that I (by meanes of the  
extreeme violence thereof) cannot vtter  
it, save onely that through it, I feele in  
my selfe (as it were in a little world) all  
the diuers passions and motions of the  
Ele.

Elements. Alas the continuall teares of my pooze waterish eyes doe rightlpe resemble the flowing floudes of the salte sea some, and my sorrowfull deep sighes doe flie as winde in the aire, being mooued by the heate of the fire hidden in my hearte, the which (without your pittie) shall turne all my bodie into drie earth and ashes.&c.

*The gentle answere of Oriana  
to Anaxartes.*

**M**<sup>y</sup> Lord, as touching the ardent affection which you affirme to owe vnto mee: you shall pardon mee, if I be not allreadie purposed to beleue that thing whereof I may better iudge hereafter by effect, then now by words (which are often and easilpe disguised) yet this notwithstanding, I suppose that Princeesse fortunate, vnto whome God shall giue a Knight that aboundeth with so great vertue, as I esteeme and honour in you, according to the merrite thereof.

*The louer to his Lady after long absence.*

**A**Las my Louer, the long absence of your person, hath giuen mee so

Q2

great



great passions and sorowes, that had it not beene for feare of the greuous anguish that you would haue sustained thorough my death, I had beene buried long agoe, & so deprived of the greatest goodnesse that could haue chaunced vnto mee, that is, to inioy the sight of you. Ah, mine eyes. are not you to blame thus to drawe out (by force of weeping) the little humour wherewith my heauie heart doth nourish it selfe: considering my returne vnto her, for whose seruice onely my spirit is content to be resident in this painfull heart: Yet though you shoulde haue had no hope to see her againe, yet haue you had more goodnes (through the fauour that she hath shewed vnto you in times past) then euer you deserved. And further, you may be rightly assured, that so constant is her subteltye, that for anye accident or chaunce v shall happen vnto her, she (feeling in her heart my fidelitie) cannot varie, and such is it, that I had farre rather die a thousand deathes than once to loose her good grace, &c.

*A certaine louer writeth vnto  
his Ladie.*

**M**<sup>y</sup> Deare, sith the gentle Emperour  
 of the firmament, with all his studie  
 (as plainly appeareth,) hath vouchsafed  
 to adorne you with heauenly and  
 Angelical beautie, with vertue more thā  
 humane, with apparent modestie, and  
 with royall behauiour: who then doubteth,  
 but that you are pleasant, pitifull,  
 gentle, and gracious? Certes none. And  
 for that in your faire forehead and shining  
 eyes, loue sheweth it selfe apparelled  
 with liberalitie, therefore haue these  
 things emboldened my half alieue heart  
 (now of long time linked vnto you with  
 ardente sighes) to saye with mazed  
 minde, these fewe vnadorned wordes,  
 which shall be the secreete messengers  
 of mee your assured Seruitour, humbly  
 therefore requesting you not to denie me  
 your sweete loue, whereupon continually  
 cogitating both day & night, I am forced  
 est soones to recorde and call vpon your  
 pleasant and most delectable name,  
 from which I expect comfortable succour.  
 No more, but that I will attend to receiue  
 from your clemencie, gentle, fauourable  
 and conuenient answer.



*A Loner requesteth his  
Ladies loue.*

**C**onsidering (my soueraigne toy) the great vertues of nobilitie, beautie, & courtesie, wherewith nature by superabundant measure hath in such sorte adorned you, that aboue all other terrestriall bodie, you are iudged by common voice to obtaine the crowne and principallitie: and on the other side weying the want and insufficiencie of my former seruice towards you, my trembling hande is scarce able to hold my penne, neither dare my stammeringe tongue expresse that, which the afflicted hart through ardent appetite desireth to manifest vnto you. Yet loue (which aboue all animateth creatures,) holdeth in his domination my inflamed heart, doeth so exceed, that it giueth me doubtful helmes to take in hande to open vnto you these secrettes of my brest: which is to doe you to vnderstand, that euer since mine eyes did speculate and behold your great beautie, my heart hath remained so bound and intangled, that of his own free wil, it hath chose to be included in your sweet prison. By reason whereof, and seing the

ber-

berations and grieuous passions of my languishing corpes, caused through the sweete regarde of your eyes, and augmented by the great ecclipsation of your absence, I am constrained to employe and demaund your ayde and succour. And because you are shee, who onely and none other, may sende remedie in this case. I therefore most humbly pray and request you, that euen as in al other vertues you are soueraigne, so likewise in this matter, you would shewe your selfe charitable and pittifull. And sith you are y<sup>e</sup> cause of this so great & grieuous martyrdome, & that you only may help, & remedie ie, extend vnto me a perfect remedy, by sending a benigne answer, y<sup>e</sup> which I most effectuously desire and attend.

*The answere of his Lady.*

**M**y troubled thought so discozdeth from your fond affection, that I cannot maruell enough to imagin what fond cause moued you, and gaue you such presumptuous boldnesse, as to trouble and interrupt mee of mine accustomed rest, through your abhominable letters & wan-  
ton



tion words. Your said letters (to the end  
that they should not come vnto the hands  
of any other person ) I haue receiued.  
& beholding the contents thereof, with  
great paine could I brydle mine yre, and  
withould my selfe from tearing them in  
pieces. But considering that such fault  
is not to be imputed vnto the Letters  
(which are insensible) but vnto the com-  
poser and writer of them, I therefore re-  
frained my selfe from that purpose, wil-  
ling to exercise that mine anger & rigor  
vpon the messenger. but like wise for re-  
port sake, I refrained, giuing him spe-  
ciall charge, not thenceforth to retorne  
vnto me with any such message. And to  
the ende you shall not presume to conti-  
nue any longer in this suite, vnderstand  
ye, that I am not he, vnto whome such  
abusive letters should be sent. I haue  
thought good (contrarie to mine accusto-  
med maner) to write vnto you at this  
present that my spirit with much a doe  
can scarce abide to finish, through the  
great offence y<sup>e</sup> it feeleth: certifying you,  
that if you perseuere any longer in this  
matter, you shall doe vnto me a most dis-  
pleasant thing, and vnto your selfe shall  
pur-

purchase great & euident damage. Wherefore I pray you (for the auoiding of all these inconueniences,) that you will condescend vnto my request: and so dooing, you shall doe me a singular pleasure.

*The replie of the Lover.*

**H**Auing (my singular Ladie) receiued your hony sweete letters, & them beholding, I find my selfe in such a contrarietie & discord, & my perplexed thought can finde no way or meane to recreate it selfe. For of the one part considering the wise and sage words of your saide letters my heauie heart desired to be it owne homicide: and of the other part viewing the thing which your white and pleasant handes had touched, so much ioy did abound in mee, that I could not refraine, nor withhold my greedie eyes from stil beholding it, nor my reuiued tongue from often reading it. Yet, seeing it much moystened with the flowing flood of my weeping eyes, & fearing thereby to hurt or teare it, I did moderate & brydle my ardent appetite, minding to beare it alwaies nigh vnto my heart, in signe of veneration and honour. By your saide letters (my deare & onely mistresse) you  
blame



blame me of presumption, in being so bold  
to write vnto you. Certainly, if you con-  
sider well the manner, you ought not to  
impose that fault vnto mee, but to attri-  
bute it vnto your excessive beautie, wor-  
thines, & benignitie, which even at their  
first apperance, together with the sweet-  
nes of your gracious countenance, did so  
penetrate & enter into al my exterior &  
interiour powers, and so assailed, hurt, &  
wounded my afflicted heart, vnprovided  
of resistance, that is not only robbed and  
spoyled of al frank & free libertie, but al-  
so in such sort submitted & yoked with al  
affection, fidelitie, minde, & thought vnto  
the perpetual contemplation of your ex-  
cellencie, that I am not able to separate  
nor remooue it from the subiection & ser-  
uitude, ne yet to reduce it to the former  
libertie. And for that you say, you would  
haue rent my letters, & ill entreated the  
messenger, let the continuall tormentes  
which (for your sake) teare me in peeces,  
suffice to satisfie your ire, & not to straine  
your tender hands with crueltie: & tou-  
ching (that which is moze grienous and  
bitter vnto me) that you commaund mee  
not to write vnto you anie moze, nor to  
continue

continue my purpose: know (ye my deere)  
that like as it is impossible for any man  
to seperate from you your great beautie:  
euen so none other but death can take a-  
way or diminish my purpose and intent,  
but euery houre augmenting doth double  
it selfe, together with most grievous an-  
guish and sorrow: for reward and reme-  
die whereof, I demaunde none other re-  
compence, but only that you graunt and  
permit mee to bee your layall louer and  
seruitour.

*A Lover writeth vnto his Ladye.*

**T**o expresse vnto thee (my deer) the in-  
ward griefes, y secrete sorrowes, the  
pinching paines that my pooze oppressed  
heart pittifully indureth, my pen is alto-  
gether vnable for euen as thy excellent  
vertue, beautie, comelines, and courtesie  
farre surmounteth in my conceipt, that  
of all other humaine creatures, so my pi-  
tious passions both daye & night are no  
whit inferiour, but farre aboue all those  
of any other worldly wight. So excell  
not thy giftes, but as much exceede my  
griefes. Therefore (my sweet) vouchsafe  
of thy soueraigne clemencie, to graunt  
some



some speedie remedie vnto the grieuous  
anguishes of my heauie heart, detract no  
time but wey with thy selfe, the sicker  
that the patient is, the more deadly that  
his disease is deemed: So much the more  
speede ought the Physitian to make, so  
much the sooner ought he to prouide and  
minister the medecine least comming to  
late, his labour be lost. But what painefull  
patient is he, that iustaineth so trou-  
blesome a state, as I poore soule do, except  
thou vouchsafe to pitie me? For the pa-  
tient heeing discomforted at one  
Physicians hand, may haue recourse vn-  
to another: whereas I discomforted at  
thy hands, can haue recourse vnto none,  
but stil languishing, must looke for a loath-  
some death. Consider therefore (my deare)  
the extremitie of my case, & let not can-  
cred crueltie corrupt so many golden  
gifts: but as thy beaucie & comlinesse of  
bodie is, so let thy humanitie also & cle-  
mencie of minde, drawe not (as the Pro-  
uerbe saith) a leaden sword out of a gol-  
den scabberd. And thus hoping to haue  
some speedie comfort at thy handes, vpon  
that hope I repose mee, till further op-  
portunitie.

A constant Louer doth expresse,  
His griping greues which still encrease

**A**nd Troilus did neglect the trade  
Of Louers skilfull law,  
Untill such time as Cresseide faire,  
With fixed eyes he saw:

So I likewise tooke little keepe,  
Of Loue within my brest,  
Untill I view'd the graces well,  
Which in you hidden rest.

And like as he with furious flames,  
Was forceably annoy'd,

So I likewise through force of loue  
Do lacke that which he ioyd.

For now my restless mind doth braue  
That constant was of yore,

And sundry strange conceits do cause  
My griefe to increase the more,

Thus far our fates I may compare,  
In all alike to be:

But would in sequele I might finde,  
Such fortune as did he.

Then shall I haue iust cause to ioy,  
Then shall my mirth abound,

Then shall I want no wished hap,  
That may on earth be founde.

Then shall my rauinings all rebate,  
With constancie in place,

Then shall my strange conceits apoude,  
My griefe turne to solace,

But sith I want some such a friend,  
As he of Pandor had,

Who brought his purpose well about,  
And made his minde full glad,

Therefore



Therefore my selfe (in doubtful hope,  
 poore soule) now forst am I,  
 My furious flames for to unfold  
 and for redzeffe to crye,  
 To thee which art the only stay,  
 of these my trouled vaines.  
 Of these my secreete griping griefes,  
 of these such pinching paynes:  
 As long haue boyled in my brest,  
 where they suppress haue bene,  
 But now through force of flame burst out,  
 and cannot be kept in.  
 Much like to burning Aetnahil,  
 whose flashes neuer cease,  
 But boyling sore both night and day,  
 do freshly stil increase.  
 So fareth it likewise with me,  
 whose faithful heart doth burne,  
 And oft with secreete sighes and sobbes,  
 constrained is to mourne.  
 Therefore graunt grace, as Cresida  
 bid vnto Troilus true:  
 For as he had her loue by right,  
 so thine to me is due,  
 Els shal I liuing dailie die,  
 thus rest I in thy handes:  
 As then shalt please at libertie,  
 or els in careful bandes.

FINIS

One wrytes in earnest, or in iest,  
 As then shal lyke his Ladye best.

**T**o want in verse dame Venus praise,  
 that finely featurde wight

Or paint in prose the perfect poynts,  
 that hers are due by right,  
 To shew her glittering golden haire,  
 her forehead fearly framed,  
 Her chrystall eyes, like turtles true,  
 no blot that may be blamed,  
 Her pretie nose in order plast,  
 her comely cherry cheekes,  
 Her Iuorie teeth, her Coral lips,  
 that ech man loues and likes.  
 Her dimpled chin, her milk white neck  
 her brestes as round as ball,  
 Her shoulders streight, her folding armes,  
 Her fingers fine and small.  
 Her pretie tender touching hands,  
 her waste as small as wand,  
 Her beily soft her silken skin,  
 what would you vnderstand.  
 Her tender thighs, her bending knees,  
 her well proportioned legges,  
 Her pretie toes her inch broad heele,  
 her foot scarce cracke an egge  
 All these I say by penne to playse,  
 a needlesse worke it were,  
 If worthy wight to whome I write,  
 should hap be present there.  
 For she as farre doth Venus passe,  
 as He en too of Troy,  
 As doth in strength the strongest man,  
 surmount the feeblest boy.  
 Well thus it is, or els not so,  
 but as she is she resteth,  
 And he that thus commends her now,  
 ye may not thinke he feileth

FINIS.



A louer pearlt with Cupid's bowe,  
Thinkes long till he be rid from woe.

**V**hen surdie stormes a whirling winds  
the waters wan do tolle,  
The seely ship is troubled sore,  
in danger of his losse.  
So in like case, when Cupid hath,  
with dinting dart in hand,  
Pierst through the hearts of louers true  
as all agast they stand,  
Before his Godhead forced streight,  
downe for to fall and yeeld:  
No struggling strength may him withstand,  
no buckler nor no shield.  
This Cupid he, this cruel God,  
with fiery flaming dart,  
Hath wounded me in euery vaine,  
and chiefly at the heart.  
There doeth the sting abide and stay,  
there doth the shaft remaine:  
All remedie is past I know,  
to ease me of this paine:  
Except that thou to whom I write,  
some comfort to me shewe:  
For thou art onely shee that may,  
release me of this woe.  
Thou onely art (and none but thou)  
mine onely ioy, or grife:  
My happie state or great decay,  
graunt therefore some releefe.  
Destroy not him, whom well thou maist  
without thy losse preserve:  
Shee w faithfull constancie to him,  
that myndeth not to swerne.

He nought desires but loue for loue,  
 and faith for faith againe:  
 That both together in great ioy,  
 and comfort may remaine.  
 Detract no time, consider well,  
 when paine doth mee oppresse,  
 Ech houre thinke they for to be twain  
 till they haue found redresse.  
 And thus because my griefes increase  
 I say my deare adieu:  
 And pray thee to haue minde on him,  
 that vnto thee is true.

FINIS.

A secret Louer writes his will,  
 By storie of Pigmaliions skill.

**I** Right I preade Pigmalion was  
 A cunning Caruer in his daies:  
 And therein most men did surpasse,  
 His wortheie workes deserud due praise  
 Such was his skill to graue in stone,  
 The like to him was neuer none.

This cunning caruer thought in minde,  
 Some passing peece so fine to frame,  
 As wortheie were to leaue behinde,  
 wherby to winne immortall fame:  
 That men might say when he were gon  
 This picture graued Pigmalion.

And for because his cunning great,  
 In euery point might well appeare:  
 A woman he would counterfeat,  
 (who of all creatures is most cleare:)

R

That



That worthe worke might well compare,  
With worthe creature was his care.

Pigmalion passing paines & id take,  
To bring this womanish worke about,  
Which so in Marble he did make,  
That like was not the worlde throughout,  
Each point so perfect did appeare,  
That nought but life then lacked there.

And so be briebe, it was so wrought,  
That he himselfe enamored fell  
With this fine peece, and still he thought  
She was alive and loued him well,  
And that she smiled with smirking lips  
Thustoo and fro his fancie skips.

Full oft he kist, and byast also,  
This Marble maiden, made of stone,  
He set her at his table tho,  
And gaue her meat but she would none:  
The meat still in her mouth remaind,  
Which thing Pigmalion greatly paind.

Pet fancies fond so fraught his head,  
With blinde delights of burning loue,  
That he this stone laid in his bed,  
And thence could not his minde remoue,  
But oft in armes he gan her close,  
A could companion I suppose.

If thus Pigmalion pinde away,  
For loue of such a Marble stone,  
What mauell then though I decap

With

With pitious plaint, and grievous grones  
That loue a liuely Ladie bright,  
Who hath dame natures points aright.

Oh would I might Pigmaliions part  
In some respectes now fully play,  
Her to embrace that hath my heart,  
And sometimes in my bed to lay:  
I should finde better pastime sure,  
Then poore Pigmalion could procure.

But (oh) I dare not burning brest,  
No lingring loue, to her vnfold,  
For feare of further daungers prest,  
If that the same disdaine thee should,  
Therefore with Sylliphus I mone,  
Thus rolling still the restlesse stone.

FINIS.

A Leuer hath his Ladies heart,  
And writes to her as is his part.

**L**Ike as the valiant Souldier stout  
When conquest he hath wonne,  
Retoyeth much (expulsiug doubt)  
For such a deepe so done.

O: as the shipman, when that he  
the strugling stormes hath past,  
Doth ioy in minde, at length to see  
the calme and gentle blast.

O: as the Merchant, when great toyle  
and trauell he hath had,  
In many a fozein country soyle,  
at his returre is glad,

So I likewise whome Cupid soze,



hath meried with his warre,  
 And tossed with his raging rore  
 of Seas, that make or marre:  
 Sith danger great at length I haue  
 (the Gods I thanke therefore)  
 Attend the thing that I doe craue:  
 so now I ioy much more,  
 then any of the foresaid States,  
 and good cause is there why:  
 For if I had not found good States,  
 right well forsooth knew I,  
 My griefe had bene much more then theirs  
 with nothing lesse then death,  
 Or liuing else in deadly feares,  
 while I had ioyde this breath.  
 But sith that all my doubts are past,  
 I ioy, and ioy againe:  
 For that I haue obtained at last,  
 redress of greatest paine.  
 And you deare dame to whom I write  
 mine ouerly ioy and stay,  
 Be glad with me, reuiue your spirit,  
 as well I trust you may.  
 For though the time be not yet come,  
 it is not long behinde,  
 Ere we shall ioy the totall summe,  
 and haue our wished mind.  
 Then shall be tride our true hfull hearts.  
 then shall our loue be shewne,  
 Then shall be left our lingring smarte,  
 then shall no griefe be knowne,  
 But in the meane time faithfully,  
 (as doth or right behoue,)  
 Let ech shewe other constancie,

with

with stedfast fixed loue.

Let both our mindes together gree,  
as though they were but one:

Sith both our hearts so fixed be,  
as can be better none.

Wherof I doubt not (God I take,  
to witnesse at this time,)

For I had rather life forsake,  
then chance should such a crime.

The like I know in you doth rest,  
and shall continue still:

As faithfully you haue exprest  
your true loue and good will,

Thus rest I then my heart (my deare,)  
(who makes my ioyes excell:)

The Gods be guide from doubting feare,  
and thus my deare farewell.

FINIS.

A Louer sicke for very loue.

To pitie doth his Ladie moue.

Sith God doth guide the course of man  
directing all his waies,

And ordereth euery liuing thing,  
as his good will doth please.

We mortall men must needs submit,  
our selues to Gods decree:

And looke what fate shall please him send  
therewith content to bee.

Sometimes by health and wealth he doth  
declare his feruent loue,

And oft againe with sicknes great,  
our vessels fraile doth proue.

And for example, I my selfe



of late his hand haue felt:  
 But now at last most iouingly.  
 with me againe hath delt.  
 Pea Atropos had almost cut  
 (my vitall threed asunder:  
 If th'other Sisters had not said,  
 it should continue longer.  
 Pea dreadfull death stood at the doore  
 and would haue stepped in:  
 If mighty Ioue (who ruleth all)  
 had not contrary bin.  
 Thus haue I tost the torling strife,  
 twixt lingring life and death,  
 which almost had breest from me,  
 this present vitall breath.  
 Then iudge nothing amisse (my deere)  
 ne let me blamed be.  
 Although indeed of many daies,  
 I haue not beene with thee,  
 For sure thou hast beene still with mee,  
 and present in my minde:  
 Though feeble toents and lache of strength,  
 at home my corps assignd.  
 So that I could not come to thee,  
 as I would faine haue done  
 And as I will by Gods good grace,  
 when I my health haue wonne.  
 But in the meane time this shalbe,  
 thee heartily to pray,  
 That if thou haue occasion for  
 to come, or goe this way,  
 To take the paines to visit me,  
 with passions yet opprest:  
 For sure thy presence will me ioy,

and purchase me great rest.  
Thus being bold now for to craue,  
this fauour at thy hand,  
With fingers faint I finish here,  
and still thy servant stand.

FINIS.

A faithfull Louer feeling smart,  
Doth nip his Ladie false of heart.  
**L**ike as the Crocodile,  
that beast of cruell kinde,  
Doth weepe and waille, & make great mone  
mans senses so to blinde:  
And doth dissemble much,  
with flattering false intent:  
As though great loue, and friendship eke,  
to him pooze man the ment.  
Untill such time that she,  
haue caught him in his clawes:  
But then (Alas) with bloddie teeth,  
she kills where is no cause.  
So thou (deare Dame) hast done,  
(or wouldest at least) by mee?  
Not forcing nor to hurt thy friend,  
though no iust cause there be.  
May I not iustly say,  
oh cruell Tyger than,  
what meanest thou in raging wille,  
to kill a faithfull man?  
Is faith full firmly fixt?  
is promise perfect made,  
Of thee (deare Dame) no more esteemd?  
then cruell is thy trade.  
Why shouldst thou destroy,



the heart that would thee well:  
 And after pleasant friendly woꝛdes,  
 to shew thy selfe so fell?  
 How canst thou then excuse,  
 thy double dealing heart:  
 Sith vnderferued certainly,  
 thou caused mee to smart?  
 But for thy fickle<sup>e</sup> faith,  
 and promise broken so,  
 The Gods (no doubt) shall thee reward,  
 with pinching pains and wo.  
 Then shalt thou iustly feele,  
 how thou hast delt with mee:  
 And then also shall I reioyce,  
 thy punishment to see.  
 I read how Harpelus,  
 faire Phillida did pray:  
 But she with checking taunts and mockes  
 his purpose did gaine say.  
 The Gods regarding this  
 tooke pittie on his case,  
 And punished her cruell fact,  
 within a little space.  
 Her heart was shortly set  
 on fire, with Corins loue:  
 Who passed not a pin for her,  
 as she did plaine<sup>ly</sup> proue.  
 Whereby she pinde away,  
 the like may chance to you,  
 O: greater punishment (no doubt,  
 sith thou hast beene vnttrue.  
 Thinke not therefore thou canst  
 Unpunished remaine  
 For why? thy fault is woꝛse then hers

an hundred fold certaine.  
 Well, well, I say leaue off,  
 the cruell scourging minde:  
 And praïse not the faith to be,  
 so false and so vnkind.  
 Else shalt thou surely feele,  
 the force of Cupids bowe,  
 whose arrowes haue not toucht thee yet  
 As thou doest plainelie shewe:  
 And thus (deare dame) adieu,  
 Sith that thou art so strange:  
 For certainly I know right well,  
 that England is no graunge.  
 And now I will take holde  
 vpon some stedfast stay:  
 Not forcing for the slippery Cele,  
 Sith she will needs away.  
 And as the burned childe,  
 the fire still doth decrede:  
 So am I warned now at first,  
 hereafter to take heede.

FINIS

VV. F.

A Table



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